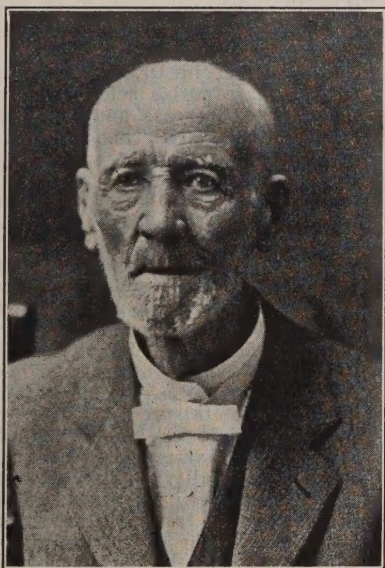


REFORMED CHURCH MESSENGER

MINISTERIAL RELIEF NUMBER



REV. JACOB F. SNYDER
Our Oldest Living Minister
Ordained 1864—Age 97

*"The laborer is
worthy of his hire"*

Jesus (on sending out the Seventy)

*"Even so hath the Lord ordained
that they which preach the Gospel
should live of the Gospel."*

ST. PAUL.

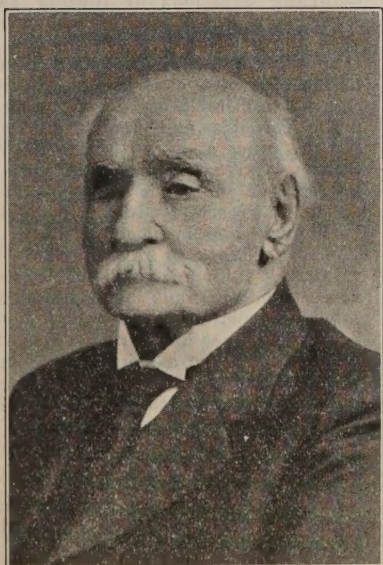
*"If any provide not for his own,
and specially for those of his own
house, he hath denied the faith,
and is worse than an infidel."*

I. TIMOTHY 5:8

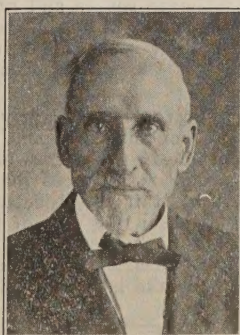
*"Ministerial Pensions are based
on justice, not on charity."*



REV. AND MRS.
DAVID VAN HORNE, D.D.
Veteran Minister and His Wife
Dr. Van Horne Died April 12, 1930
(Age 93)



REV. LUTHER P. GROSS
Ordained 1885—Age 87



REV. FRANK WETZEL
Ordained 1880—Age 78



MRS. SARAH M. LAND
Age 83

PHILADELPHIA, SEPTEMBER 17, 1931

A Psychological Approach to Theology

By Walter Marshall Horton, New York: Harper and Brothers

Reviewed by J. A. MacCALLUM

This book has the initial merit of timeliness. Its matrix is the atmosphere arising from the dissolution of traditional theology through the corrosive influence of "the acids of modernity." The vast superstructure raised on authoritarian foundations by Augustine, Aquinas, Luther, Calvin, and a host of other less conspicuous but equally vigorous and dogmatic craftsmen, has endured many seismic disturbances and undergone the required repairs and readjustments. These, together with occasional partial reconstructions, its architects have been enabled to make, reluctantly enough, it is true, but on the whole with considerable success. For a time it appeared to contemporary thinkers that if the soundness of the Copernican astronomy was admitted the entire theological fabric would collapse. A similar opinion was also held regarding the implications of geology and biology, but after a period of feverish denial in each case, the necessary accommodations were again achieved.

Once more theology finds itself in what is probably the most difficult impasse that it has ever confronted. A new science has arisen which threatens the validity of its very axioms and does not hesitate to declare that many of them rest on illusions. This is psychology, which works from within rather than from without, and by showing how religious ideas are born and grow raises disconcerting queries about the reality of the most devout beliefs. Hence the theologian finds himself in a position analogous to that of a householder who believes that his dwelling rests upon impregnable rock and awakes one morning to find that its foundations have shifted in the flood that came in the night and, as its timbers creak and threaten to crash begins in consternation to wonder whether there is any possibility of salvaging either house or contents.

Dr. Horton has come forward manfully as an expert engineer to guide his embarrassed fellow theologians who are feverishly debating the best means of averting the catastrophe with which they are menaced and engaging in recriminations as to the responsibility for their present hapless condition. That he is splendidly equipped for this task will be evident to any reader whose mind is not clouded by such fear or prejudice that he allows himself to deny the stark realities of the situation. For Dr. Horton is not only a scholar steeped in ancient lore. He is, what is much rarer, a theologian thoroughly sensitive to the trends of contemporary thought and with ample courage to face every fact that he finds, however devastating its implications. This intellectual probity, together with the modernity of outlook which keeps the centre of gravity in his thinking in the present rather than in the past, and prevents its overloading with the outmoded opinions of his predecessors, is what fits him for leadership in his chosen field and justifies our ranking him in the forefront of contemporary theologians.

These apparently irrelevant observations have been offered with a purpose. Our hopefulness of the restoration of the damaged theological edifice is enhanced

by our confidence in Dr. Horton's capacity to show us the way. And even though the task may be too vast for him or for any man, a candid description of the present religious situation from the psychological point of view will help us to get our bearings and enable us to feel more at home in this modern world.

Perhaps it is not unjust to say that the first disappointment the reader who has a general knowledge of the subject will feel in this book is the author's failure to state clearly and consistently how and where psychology is affecting the theological outlook. While this is his theme it is often buried under considerations of a general nature, so that much of what is said would apply with equal weight to a treatment of theology from any other angle. This is probably due to the difficulty, if not impossibility, of being a master in two fields so that the theologian must perforce be less adequately equipped as a psychologist, however much time he has devoted to that science. Nor is this to blame Dr. Horton or to suggest incompetence on his part. He is one of a small band of pioneers who are trying to make a readjustment of theology to psychology, similar to that which has already been partially made to some of the other sciences. Working as he is in hitherto unexplored territory, it is not surprising that his lines sometimes disappear in the jungle of intractable facts which have yet to be brought into subjection to his central idea.

The introduction to the book is an exposition of the relation between theology and psychology with some practical suggestions as to the manner in which these two disciplines may come to terms, and a candid statement of the difficulties of the undertaking. Following this, the book is divided into three parts. The first of these divisions is a treatment of religion and personal development setting forth the author's idea of human nature, sin, its symptoms, causes, and cure, ending with a prophetic suggestion that "religion is shortly to become an integral part of the Mental Hygiene Movement."

The second division of the book deals with Christianity and personal development, including the Christian ideal of life, way of salvation, and attitude toward the universe. This is followed by a penetrating discussion of the question, "What did Jesus accomplish for mankind?" a differentiation between the Jesus of history and the Living Christ, and a consideration of the possibilities of Christianity as the religion of the future.

The concluding portion of the book sets forth the ultimate source and goal of personal development, taking up such questions as the objective element in worship, the meaning of Christian theism, and immortality.

None recognizes more clearly than Dr. Horton that conclusions upon such high matters must be in the nature of opinions. The most ardent partisan of theology cannot claim that it is an objective science. This recognition on the part of the author has kept his book singularly free from dogmatism and disarms the critic who may be disposed to take issue with him on any

question. From one point of view his tolerance is a weakness, for as someone has remarked, "The Roman Catholics have learned by experience that the best argument is frequent unsupported declaration."

It is a dubious question how convincing Dr. Horton will be to those who, in his own words, regard theology as "a scolding, addle-pated old crone, fair game at all times for teasing and merriment." His facts are those of experience, though they are as yet susceptible to other interpretations. But to all who are willing to go along with him in what he frankly admits to be his "wishful thinking," his book will prove rich in suggestion and fortifying to their wavering faith. After all, we are faced with two alternatives, and when every adverse consideration has been offered in evidence against our desires, most of us prefer with Donald Hankey to bet our lives that there is a God and that we are His immortal children.

Since there are always two poles of thought, with no man's land somewhere in between, it is in no captious mood that we call attention to what seems to be a serious defect in Dr. Horton's treatment of one phase of his subject, but a phase that lies at its core and is therefore of tremendous import. This is sin, a subject over which modern theologians usually stumble and become confused. Dr. Horton, realizing the difficulty of fitting a simple traditional concept into the evolutionary milieu, defines sin as "any defect or perversion in a man's purposes, ideals, sentiments, or attitudes which tends to throw him out of harmonious adjustment with the Cosmic Reality on which his well-being depends." This definition is so wide that its focus is blurred. What about ignorance, or any of the many forces such as environmental pressure, false or immature education, or heredity, that throw men out of "harmonious adjustment with the Cosmic Reality?" Limitation of space forbids more than this casual reference to the subject, the treatment of which in this book prompts the suggestion that the day is not far off when liberal theologians will be forced to a reappraisal of the problem in all its relations. Meantime some of the greatest sinners we know are apparently on excellent terms with the "Cosmic Reality" and some of the greatest saints are painfully conscious of illusory shortcomings. Nor is Dr. Horton in conformity with the general experience when he says that "the sinner imprisons himself in a hell of his own contriving. Walling himself off from all those divine agencies that make for life and health and enduring joy, he pines away within those walls; or if he ventures forth into the social arena, he creates domestic discord and civil strife, until society in self-protection has to immure him in some prison or asylum. The saint, exposing himself gladly to those vitalizing influences which the sinner refuses to admit, finds his blessedness in the inherent worthfulness of the good life itself, and makes his heaven on earth." Life would indeed be a simple problem if this were so, nor would "the eyes of the wicked stand out with fatness," as the Psalmist saw long ago.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The death of Mrs. C. D. Schaeffer, Allentown, came as a shock to all. Mrs. Schaeffer has been serving as a member of the Ladies' Advisory Committee for years. She was buried Wednesday afternoon, Sept. 9.

While the Service Building is far from complete, it was found necessary to com-

plete the coal storage room, and it is now holding a half carload of coal. The next room to be completed is the apple storage room. From present indications our apple crop will not be quite as large as last year, but the peach crop has been larger.

The silo was filled with green corn fodder.

Nine children had their tonsils removed, and there are nine more listed at the

Reading Hospital. One girl is having a cast made at the Reading Hospital, as she has spinal trouble.

The Bethany family had a surprise when one of the men brought a cornstalk to be measured. It measured 15 feet high and had one large ear of corn. It seemed impossible to believe, so we took a picture to keep the proof.

VOL. CIV, No. 42

PHILADELPHIA, PA., SEPTEMBER 17, 1931

While Number 5239

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

A DEBT LONG SINCE DUE

Very early in my ministry I became a loyal supporter of the "Society for the Relief of Ministers and their Widows." Perhaps one of the most challenging incidents that aroused my interest and sympathy for that Society and its beneficiaries, was an experience related to me by an older minister, now gone to his eternal reward. His story was something like this: "One cold winter's day I found myself in a large Pennsylvania town, with an hour or more to wait for my train. I remembered that an old, retired minister of our Church lived in this town, and I decided to hunt him up. After several inquiries, I was directed to his house. I found him living in a very humble part of the town and in a very small building. As I entered the house, I found him sitting near the kitchen stove, with out-stretched hands, trying to warm himself before the kitchen stove. The house was uncomfortably cold and soon the aged wife took a small coal shovel, gathered on it a small quantity of coal and placed it on the fire. I discovered that there was fire in only one side of the stove, and of course it gave off very little heat. From all that I could see, I learned that this dear old couple were in dire need of food and fuel. After a brief conversation and a prayer with them, I hurried out. Went to a coal yard and ordered half a ton of coal to be sent to them. Then at the grocery store I ordered a bountiful supply of groceries to be delivered at their house. Then I left the town determined to use my voice and influence for the better support of our aged, disabled ministers."

Not very long after this occurrence, Allegheny Classis was in session and a letter was read to the Classis telling of the distress of one of our younger ministers, suffering from "Throat Consumption" who had gone with his wife and little child to one of the T.B. camps in Colorado. The letter stated that their funds were exhausted and that the brave wife was washing the garments of the consumptives in the camp, in order that they might have money to purchase the necessities of life. Without any delay, the ministers and elders of that Classis made personal contributions to a fund amounting to over \$50,—which was immediately forwarded to this suffering brother.

Is it any wonder that the writer has never failed in presenting this splendid organization—now named The Board of Ministerial Relief—to the congregations he has served?

Nor has any congregation ever failed to respond, when faithfully challenged with this most worthy cause. Our Government and many private corporations are placing their aged employees under their regular pension system, and they are comfortably provided for. Dare the Church of Christ do less? Most of the leading denominations have made or are making splendid provision for their veteran ministers and widows. Our own Reformed Church has set up a worth-while goal, but oh, how slowly we are moving towards that goal! If our ministers would tell their people some of the personal needs of destitute ministers or widows of ministers—give them incidents that tell of present-day needs, there can be no question that our people will respond to the challenge, even as other congregations in other denominations have responded. There is no taint of the dole about this just and necessary support of servants of the Church who are no longer able to render active service. It is a debt every loving heart should be glad to pay. After all, will not these so-called pensions really represent *Deferred Wages* or salaries, long since earned by these prophets of the Lord, who are patiently waiting the call into the home-land?

—A. M. S.

* * *

HEARTENING A DISCOURAGED WORLD

Things look dark for the world. What with revolutions all around the earth; with financial disaster threatening the oldest and steadiest nations; with unemployment and distress universal, and with discontent everywhere, the present seems to be a period of more general gloom than living men have ever before known.

Every day produces new discussions of the subject, and suggested remedies. This is one hopeful aspect of the case. More and better brains are dealing with the present depression than ever before considered a kindred calamity.

Strangely little is being said or done, however, in the realm of sustaining people's spirits through a hard time. All of our concern seems to be for their bodies. Clearly, though, an earlier need, and a continuing need, is for *putting heart into a fearful and discouraged generation*. To make strong and hopeful the spirits of the people is the first of all steps toward a successful emergence from a perilous period. The state of public ideals is more important than the condition of the banks.

Here we come to the unique mission of the Christian Church, with her message of courage, comfort and peace. In this emergency, *only the Church's Good News can lift up the hearts that are cast down.* If people are to be inspired by considerations that outweigh material calamities, the Church must inspire them. If society is to be held steadfast to the old integrities of character, the Church must hold them. If men are to be kept from despair and destructiveness, the Church has the word that will keep them. If the social order is to progress toward a more brotherly and more equitable operation, instead of plunging into accentuated class strife, the Church must enunciate the principles of brotherhood and justice.

Without entering at all into a discussion of the vast and pressing problems that squarely confront the whole world, I wish merely to suggest that *this is obviously the opportunity of the Christian Church to speak, clearly and constantly, her Master's word of counsel and comfort.* Week by week, every pulpit in the land should find place for some message that will put courage and confidence into hearers who are bearing unusual burdens. All sorts of anti-Christian and anti-social agencies are showing themselves quick and resourceful in utilizing the world-wide depression for their propaganda purposes. Shall the Church be less efficient? True, she may not cry "Peace! Peace! when there is no peace"; but she may, and should, bring to bear all her mighty resources to stabilize panicky thinking; to discover a Divine design in this upheaval; and to help men and women to stand fast by the qualities of character which should survive all changes of condition.

The Church has the word for the hour. If she speaks it, bruised and baffled hearts will throng to her temples, to learn life's deeper lessons in the light of eternity. "*Comfort ye! comfort ye My people.*"

—DR. WM. T. ELLIS.

* * *

HOW TO RETAIN SPIRITUAL VALUES IN A MACHINE AGE

Let us admit the implication that the speed and habits of a society produced by machine and power make the retention of spiritual values difficult, if not impossible. But this has been true of every age. It was not easy for the Hebrews to keep faith and hope and love to Jehovah alive in Babylon. It was not easy for the early Christians to keep sacred the meaning of life in a sensuous Roman civilization. It is not easy for a country lad reared in a sheltered and devout home to retain piety, faith and reverence in a college circle or the rampant city streets. Indeed, the retaining of spiritual values has never been, is not now, and never will be easy. We must never forget that the symbols of our religion are not a wreath of roses, but a crown of thorns; not a couch, but a cross. There are a few things, however, we can do.

1. *Rediscover the difference between spiritual values and religious customs.* The Hebrews could not sing the old songs of Israel in a strange land; but, as one of their great preachers said, they could "do justice, love mercy, and walk humbly with God."

2. *Reconvince ourselves of the indispensableness of spiritual values.* The deeper question is not *how*, but *why*. Are spiritual values mere relics, the left-overs of a dead past. Are they inherent necessities, or inherited nuisances? Is any idealism, any high endeavor worthwhile? This was the central issue in the temptation of Jesus. If we settle this by discovering the inescapableness of the spiritual, we will find a way of retaining it.

3. *Make some healthy compromises or adaptations in our spiritual habits*, so as to be applicable to a machine age. There is a difference between compromising a principle and compromising the application of that principle. To dilute or reduce a truth is to forsake, if not to destroy it. Jesus did not dilute or forsake the truth of the Sabbath, but He did make a compromise or an adjustment of it. It was this adjustment that saved it.

Neither religious rigidity as fossilized form, nor religious liberty as diminished rectitude can save anything. They do not apply. It is a well-known principle of evolution that both the complete adaptation and complete non-adaptation

of an organism to a new environment results in the cessation of the growth of that organism. When in the fullness of geological time dry land appeared, the sea animals that would not get out of the water simply remained in the mud. Those that plunged or were thrown entirely out, died. The ones that experimented with the new situation by healthy adjustment finally grew wings.

4. *Help to create these values that we want retained.* We think and talk too much about retaining. We should think and talk more of investing. A seed crushed is a germ destroyed. A seed in a box is a germ halted. A seed in the soil is a germ on its way to fulfillment, even though it has to contend against all the odds mentioned in the parable of the sower. Our problem is not how to retain, but how to sow, values in a machine age. *The sower is the great conservator.* The prophet rather than the priest is the supreme conservator of religion.

—ELMER L. COBLENTZ.

* * *

"A TOOTH FOR A TOOTH"

The *Reading Eagle*, usually one of our most reliable newspapers, reports excerpts from addresses delivered before the Berks Co. Teachers' Institute by Dr. Stanley L. Krebs. In one of them this well-known lecturer is said to have condemned the modern jail system as a failure and proposed "a return to medieval methods of punishment as a quick solution of crime." Though no details are given, we have visions of "quick solutions" brought about by the Inquisition, the thumbscrew, the rack, the torture-chambers, and all the cruelties that fear and hate could devise for those believed to be wrongdoers. "We are fools," exclaimed the eloquent Doctor, according to the *Eagle*, "to make heroes out of criminals, to pet them, to send them flowers, to give them music in the jails. If there is any pity, it should go to their victims." Many of us will agree with the first part of this and join in condemning much of the maudlin sentimentality which lionizes some of the foulest lepers in human form. But when we are told that "our brothers in bond" are beyond the pale of pity, we cannot help remembering how many of the noblest men and women of history have been held in bondage. Apart from the acknowledged fact that not a few of those behind the bars were not a whit worse than many outside who were not caught, we seem to recall a Scriptural injunction concerning the treatment of offenders, which is to the effect that "you must set the offender right in a spirit of gentleness; considering thyself, lest thou also be tempted."

But Dr. Krebs quotes also from the Bible, although he seems to give the Old Testament idea a priority over the New. He believes, we are told, in the Biblical principle of an "eye for an eye, a tooth for a tooth," which means, he says, that whatever a law-breaker does to his victim, he should receive the same kind of treatment. If the punishment were commensurate with, and suggestive of the crime committed, it would send a shiver into the underworld. "If every murderer knew he would be killed by the State in the exact manner in which or by which he killed his poor victim, it would cause a pause in underworld activities." If, for example, in a fit of fiendish anger or jealousy a man would gouge out the eyes of his neighbor or yield to some horrible and unmentionable form of torturing and maltreating his victim, then hanging or the electric chair would be too good for the killer; it would be the duty of the State to see that he receives exactly the same dose he gave to his victim. Will such a philosophy of revenge and retaliation appeal to the teachers of youth in this year of grace? Just what did Jesus mean when He said in His immortal parable: "*I was in prison, and ye visited Me.*"

* * *

"SCIENCE AND RELIGION"

Scarcely anything has made us wish so fervently for radio broadcasts in America freed from the taint of commercialism and vulgarity as the study of a little book of 172 pages, *Science and Religion*, recently published by Charles Scribner's Sons (\$1.75). For this Symposium of 12 talks (with a foreword by Michael Pupin) was, we are told, broadcast in Great Britain just about a year ago, and as a sample of what the British Broadcasting Corporation gives to the

public, it is greatly creditable to that public and to the Corporation. It is not necessary here to do more than repeat the names of the eminent clergymen and scientists who contributed to this Symposium. Any thoughtful person should appreciate the privilege of reading the radio talks of such men as Julian Huxley, J. Arthur Thomson, J. S. Haldane, Bishop Barnes, Prof. B. Malinowski, "Dick" Sheppard (Dean of Canterbury), Canon Streeter, Father O'Hara, Sir Arthur Eddington, Prof. S. Alexander, Dean Inge and Dr. L. P. Jacks. In the words of the prospector, "There is gold in them thar hills." Dr. Pupin rightly exalts "the splendid spirit of co-operation" in this book—the manifest disposition shown by the leading minds of Great Britain, revealing that Science and Religion "are anxious to walk arm in arm and to aid each other in their high mission of making life worth living."

* * *

"GOOD TIMES" AND "HARD TIMES"

These days we hear from thousands of discordant diagnosticians just exactly what's the matter with America. Everybody seems to know that the world is out of joint, but what a disagreement as to the cause and cure! Probably the most asinine of the panaceas suggested to restore good times in our country is the "light wines and beer" slogan. To us that almost seems idiotic, in the face of the financial condition of such wine and beer countries as England and Germany. The *San Augustine (Tex.) Tribune* says sensibly that there is not so much wrong with the country as with the people in it. They've gone "good time" crazy. We're a nation of fun-chasers, and "the family circle is the steering-wheel." This Texas editor writes of our 60 cent sandwiches and \$3,000 motor cars and says it is no wonder the average man, "good time" crazy himself, and with a "good time" crazy wife and children, "cannot make both ends meet, not even one end." "Family prayers at night, or the simple invocation at the dinner table," he adds, "are something we tell our children about, that happened in the long ago."

In a special letter issued Sept. 7, Mr. Roger W. Babson commends the idea of the Texas editor. Although Mr. Babson says "business has turned the corner and the worst is over"—which we all hope is true—he does not believe this depression "can finally be cleared up until people think less about having a good time and more about doing a good job." He refers to the peril of "doles", which have never yet cured a depression, and says the worst cases of doles are among the self-styled, upper classes—the recklessness and wastefulness of the gilded-youth type who live on doles supplied by foolish parents. "This is a spectacle," he says, "which gives more encouragement to communism than to patriotism, and greatly handicaps law enforcement, when the criminal classes see the lawlessness of children of ostensibly best families."

Every patriotic citizen can well afford to take time to read, heed and digest these pungent words from the pen of Mr. Babson, under the heading, "*Good Times*" Prolong "*Hard Times*":

"The present generation of young people is just as sound fundamentally as my own generation and just as keen intellectually,—but they have worse parents. Today's parents have invented and are giving to their children most dangerous doles in the form of the most lavish equipment the world has ever known: automobiles, aircraft, taxis, speed-boats, movies, roadhouses, dinner dances, and a catalog of clothes and jewelry that would have made Croesus and Midas feel like village school-teachers working on part time. This would not be so bad if we increased correspondingly *character training* to counterbalance these temptations; but most fathers are too busy making money to spend their time training children. The greatest difficulty confronting young people today is that they have the spending power of giants and the earning power of babies. Their costly whoopee, as mendicants existing on the charity of their families, at a time of world-wide calamity, seems outrageous to those who know that this depression can be cured only by intelligent budgets and worthwhile work. Anyone who is mature enough to be out all night is mature enough to work all day. We have had depressions before; but when

the history of 1929-1931 is written, economists will record as a new factor this unexampled wastefulness of time and health among boys and girls in the late high-school and early college age range. The chief crime of families who are now indulging their children's mania for having a good time is not that the world is deprived of their children's services; the services of young folks of the jazz type are not likely to be especially valuable. The damage they do is in the bad example they set and in the unrest they develop. Furthermore dissipation does not 'make jobs for men.' Employment—in the long run—cannot be helped by operating dance halls or opening up the breweries. *The need today is not for more fool jobs, but for better men to handle the real jobs. The solution of our unemployment problems awaits the raising—not the lowering—of the world's standard of living.*"

* * *

"GLORIOUS THINGS OF THEE ARE SPOKEN"

In 1779 the "Olney Hymns" were published by Wm. Cowper and John Newton, and one of Newton's best contributions to this book, a hymn which Julian ranks "with the first hymns in the language," is *Glorious Things of Thee Are Spoken*, which has been chosen as our Memory Hymn for October. It was a time when poetry had fallen into evil uses. Partly on this account, and partly because of grim, stern traits of character, men like Newton had a peculiar distrust of poetry. Yet in writing he allowed his poetic gifts to overrule his theory, and he has given us lines full of color and imagery, and Christian hearts have deeply cherished some of the best hymns of this remarkable man, once an atheist, profligate and dealer in the infamous slave trade, who wrote his own epitaph, now found on a plain marble tablet near the vestry door of his Church in London: "John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, and pardoned, and appointed to preach the faith he had long labored to destroy."

Our Memory Hymn was at first entitled, *Zion; or, The City of God*. It is full of the optimism of an unfaltering faith, and is prophetic of a glorious future for the Church of God, even in the midst of the gravest spiritual peril. It is such a note as needs to be struck in a time of depression, when the hearts of so many are failing them for fear, and even some representatives of religion walk around looking as if God were dead and His Church doomed to impotence or destruction. This great hymn abounds in Scriptural references, especially Ps. 87:3 and Isa. 33:20-21. Peculiarly fitting also is the tune (Austrian Hymn) by the immortal composer, Franz Haydn. Be sure to make this hymn your own.

* * *

A SACRIFICIAL CHALLENGE

One of our Baltimore pastors, in the local Church paper, after emphasizing the primary need of creating and realizing a Christlike fellowship in a congregation, stressed two special characteristics of the program upon which he proposes to concentrate during the coming fall and winter. The first is a *constant and vital emphasis upon Church attendance*, for which he truly says "there is no substitute." Not only are the absentees "immeasurably poorer in a spiritual and intellectual way," but as a result of diminished attendance "the entire congregation suffers from a poorer morale, from less co-operation, from reduced financial receipts, from a more limited social fellowship." Every congregation we know needs to emphasize anew the spiritual values of regular attendance upon the worship of the sanctuary.

But especially do we wish to pass on the thoughtful and earnest words used by this Baltimore pastor in stating the second major emphasis in his appeal to his parishioners. It may profitably be emulated in every section of the Church, and we commend its message particularly to all the pastors, elders, deacons and organizational officers throughout our fellowship. It is as follows:

"The second point in our program upon which we shall insist without equivocation this coming year is that *what-*

ever we do must be done well. This is a decision for a more vital program, no matter what the occasion or organization. In presenting this challenge the pastor is not only pointing at others. He includes himself. His preaching, his teaching, his programs, his supervision, his leadership *must be—will be*, of decidedly higher order. He will not hesitate to demand that others shall do likewise. *We must insist upon vitality, quality, loyalty, consecration, insight, skill, study.* Only in this way can we challenge the rank and file of our constituency to greater loyalty and sacrifice—and sacrifice is needed. We shall not hesitate in calling for it. We would like now to call upon all organizations and leaders and teachers to think upon this challenge and to take steps to heed it—otherwise the challenge will be repeated in a more personal way than is done here in these columns. We are girding ourselves for some achievements this year which can be made possible only with the most courageous leadership."

Yes, courageous leadership is urgently needed. This is a year in which the ordinary attack on our problems, the usual routine of easy-going mediocrity, *simply will not do!*

* * *

The Parables of Peto the Penman

THE PARABLE OF THE DESECRATED TEMPLES

Temples of trade in a Great City, ivy-covered fanes in city and rural stretches, on hills and at the crossroads. The desecrators? Piping starlings and chattering sparrows. Both are useful birds (not quite so big as the pigeons that inhabit the cornices of Public Buildings) but a nuisance

when they select for their night's lodging the leafy side of a church or the comfortable facades of the marts of trade on Market Street. How they chatter and edge each other off a favorite first-choice roost! And where do they all come from,—thousands of them? And how do these scavengers and insect-devouring birds find their way back to the leafy cote and the electric signs of the Department Stores? Bryant has an answer, but that is no solution of the question, what shall we do to scare them away and thus keep the walls clean, the noise abated, and the churches and stores free from these squatters? Firing a gun scares them and in five minutes they are all back again. Hitting the copper spouting with a stick doesn't even cause them to bat an eye. It's their bed and they stay until the leaves fall, a nuisance, a desecrating, dirty flock of despised birds. One forgets that during the day they have been busy eating the grubs of Japanese beetles, or devouring worms and insects by the thousands. The birds are man's friends and they must hide their little heads under their wings and sleep, and a twig on a vine or a ledge along a wall is a much better roost than a twig on a tree inhabited by a hungry owl, or some other enemy of little birds. Our church has yielded to the custom of the day: the pews are mostly empty of a Sunday when the preacher prays and the organist plays. But the birds of town have taken it over. A colony of bats lives in the cornice and there are few mosquitoes in this vicinity; a group of swallows has taken possession of the chimney during the Summer, while the ampolopsis shelters a great many saucy sparrows, while twenty feet away a golden robin has built his nest for thirty years, and a mimicing catbird has reared a similar number of broods in a mock-orange bush. Our church is a bird sanctuary, which suggest as a moral what the Psalmist said about the swallow and the eaves of the temple of the Lord. If you have forgotten what he sang about, read the 84th Psalm and determine that you will be as wise as the swallow, and repair to the altar in your own Church home.

Messages on Ministerial Relief

A Garland of Appreciation and Gratitude for a Ministry of Helpfulness as Beautiful as it is Necessary

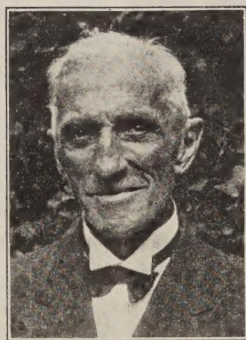
AN APPRECIATION

The Christlike form of Christian endeavor in which our Reformed Church is engaged, through the agency of the General Synod's Board of Ministerial Relief, is carried forward by three groups of persons, of which brief mention is here made:

First, there are the **pastors, officers and members of the individual congregations**, by whom the funds must be supplied, that are needed to relieve the temporal necessities of our veteran ministers in their old age. What we do to supply the needs of fellow Christians is regarded by Christ as a favor and kindness shown to Himself. These facts alone should move every congregation to see to it that the Apportionment of the Church for Ministerial Relief is regularly and fully met from year to year. To do so is to please and honor Christ Himself.

A second group of persons are the **officers and members of the General Synod's Board of Ministerial Relief**. They are charged with the duty of safeguarding the funds placed in their hands, and of administering them in the way of bringing relief from temporal want to ministers, and the widows of ministers, whose active career has come to a close, and who are calmly and peacefully awaiting their transfer to the Church triumphant in heaven. The faithfulness and diligence with which these funds are applied by the Board to the uses for which they are intended, should be gratefully acknowledged by the whole Church.

The third and last group of persons are



REV. ABRAHAM STONER
Ordained 1877—Age 82

the annuitants of the Board, who are materially benefitted by the quarterly receipt, from its treasurer of a check, the very sight of which brings gladness into their hearts and homes. And what causes their happiness to be all the greater is the assurance given them that these benefactions of the Church must not be looked upon by them as a charity meted out to them, but as a **recognition of their long and self-sacrificing labors in the interests of Christ's cause**. The tender, beautiful and touching sentiments which invariably accompany the treasurer's conveyance of his quarterly remittance to the annuitants of the Board

add greatly to their enjoyment of the Church's remembrance of them in such a substantial and Christlike manner.

F. F. B.

THE RETIRED MINISTER—A PERSONAL STATEMENT

I served 49 years in the ministry, received as salary \$600 to \$800 during half that time, then \$900 to \$1,000 during a short period and \$1,200 to \$1,500 a still shorter period. We had six children. The three daughters received the college course at Hood, two sons at F. and M., and one received a business course. We lived comfortably all the time, never lacked in food, clothing or shelter. The wife in the house was an economical manager. But how were we to provide for the needs of old days to come?

My observations of aged pastors in charges caused me to form the positive resolution of retiring at the age of 70. But when that time arrived I was not in a position to retire. I had no home, two of my sons were in the World War, and my health and strength were too well preserved for me to cease the work. I served seven years longer and then retired. To the suggestion that I engage incidentally in some general Church work, I replied: "Not much; I have quit. Henceforth I will not bother my head or heart about Church or theology." I offered my books for sale; but the buyers didn't come.

Six months later with nothing to claim my attention I become exceedingly restless and miserable. I found that leading an

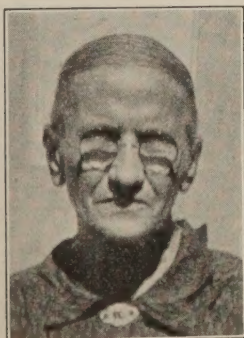


MRS. SARAH J. STAUFFER
Age 82

active life many years and then stopping suddenly is not a pleasant experience. I changed my course; began to read books and magazines, to study and write and to seek opportunities to preach. I discovered too that the brethren of the retired minister are apt to suppose that he is entirely out of the service, and that his mission now is to sit and fold his hands and prepare to die. And yet it does not seem fair or just or right or Christian to place retired ministers on a shelf by themselves with nothing to do but prepare for death. Classis could, if it would, consult with its retired ministers, ascertain their feelings and desires, their needs and purpose, and enable them to be useful in various ways.

Very few pastors receive sufficient salary to live properly in their calling and to provide for their support in their retirement. Beyond their living they give their all to the service of the Church, and the Church owes it to them not as charity but as just remuneration to support them when superannuated or disabled. That is the end the Board of Ministerial Relief seeks to accomplish. The representatives of that Board have been laboring hard and long to bring about the desired results. They are meeting with success. They have been receiving some generous contributions and bequests. It is to be regretted however that some pastors are indifferent in regard to the matter and some congregations are not co-operating. If all the ministers and people of the Church would give the cause of ministerial relief their hearty support, it could speedily be put on a safe and sound foundation, and by its ministrations much anxiety and many discomforts would be removed from the minds and lives of superannuated and disabled ministers. And if the members of Classis would take the retired minister into their confidence and make him realize that he is one of their number and if they were to arrange some religious work for him to do they would add much to his peace and pleasure.

A. E. Truxal, D.D.

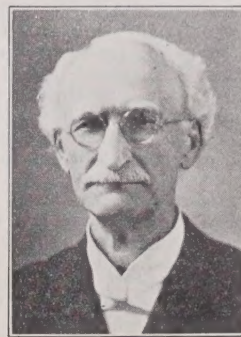


MRS. ANNA ROECK
Age 82

AN OUTPOURED HEART

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15. This was Paul's tribute to the Minister of the Gospel; however those same feet do not always walk in paths strewn with roses, neither would the true servant of God expect such ease but is ready to take up his cross under all circumstances. To the above might be added: "How beautiful are the facial wrinkles of those who have borne the burden and the heat of the day, as they represent labor and sorrow, victories and defeats, but underneath it all is the joy of having faithfully served the Master." Were we able to penetrate into the hearts of some of our retired ministers, we might hear a soliloquy something like the following:

"I have tried to serve my people to the best of my ability. I have preached the Word in season and out of season; have ministered to them in sickness and in health, not only because it was a privilege



REV. SOLOMON REAM
Ordained 1874—Age 82

true to me." I know just such a dear big brother, who lives near me in the Homeland. He has two dear sisters, both maiden ladies up in years, and the youngest an invalid. I met the trio in the beautiful home of the big brother, made their acquaintance, enjoyed their company and learned to love them. They are real Christians and are very devoted to one another. The big brother supports his sisters and does everything for them to make them happy.

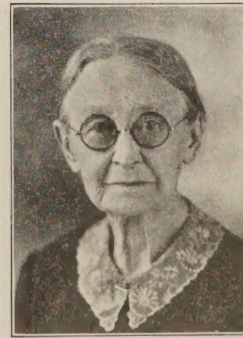
Our Board of Ministerial Relief is such a devoted, faithful, loving brother to the 80 aged ministers and 161 widows of ministers of our dear old Reformed Church; is deeply interested in their welfare; loves them, prays for them, cheers them, and serves them in the best possible way; planning for the adequate support of the worthy servants, who have dedicated their lives to the furtherance of the Gospel, and now, on account of age or impaired health, no longer are able to serve in the active ministry.

"The Lord has ordained that they who preach the Gospel, shall live by the Gospel." Ministerial Relief is a God-ordained institution and should be recognized as such by all the members of the Church. Our Big Brother Board therefore requests that every member of our Church pay the full Apportionment—30 cents or more for this worthy cause. Every aged or disabled servant of our Church should receive no less than \$600 and every widow of a minister \$300. It can and will be accomplished if every member will do his duty.

Fairness counsels it!
Justice plans and demands it!
And love directs and gives it!
Henry C. Schluter.

A GROWING INTEREST IN MINISTERIAL RELIEF

It is gratifying to note the growing favorable attitude of the Church toward her aged and indigent ministers and their widows and the consequent enlarged sup-



MRS. MARTHA RUETENIK
Age 81

ETERNAL YOUTH

By C. W. E. Siegel

How far down stream hast thou been borne,

Oh! thou our life's frail barque;
The silver wake that followed close
May leave no shining mark;
The fairest shores, all flower-fringed,
And singing trees are past;—
We hear a mighty ocean's moan,
To which we're carried fast.

Thou paradise of childhood years
With care-free hours long fled,
To thee returned in fleeting dreams,
Our hungry hearts are fed;
We walk again with nimble feet,
And pluck the rose of June,—
Nor shall all paths in heart-ache end,—

All visions fade too soon.

Though fainter beats the pulse of life,
And slower move the feet,—
What use to gather fallen leaves,
When sleeping buds repeat
A yearly miracle to man?
Oh! child of faith and truth,
Daily the grace of God renews
The bloom of fadeless Youth.

Remember them whom trembling age
Is leading by the hand
Who lead you to the eternal Good
Forever new and grand.
So waiting on Jehovah's will,
Faith's eagle-spirit given,
His toil-worn servants shall receive
The just reward of Heaven.

to do so, but because I loved them and had their best interests at heart. My wife and I have raised and educated our children, and now trying to save a little towards our support in old age, I find myself 'shelved', not because of incapacity, but because of the generally accepted age limit for retiring. What of the Future?"

What a boon the Ministerial Relief has become to such discouraged hearts God alone knows. If during this, our Stewardship, year, our Reformed people would pay their Apportionment to Ministerial Relief, it would not only relieve the Board but would be a beautiful way of showing our stewardship spirit.

S. A. H.

THE BIG BROTHER

Some one has lovingly and truthfully called the Board of Ministerial Relief the "Big Brother Board." Ask a sister why she calls her brother a "Big" brother and she will answer with glowing words, 'because my brother is good and kind and

port for these worthy dependents. The increased appropriations to this indispensable branch of Church work is the result, mainly, of the broader information diffused by our splendid, far-seeing, self-sacrificing Board of Ministerial Relief. If there is a liberal response to their efforts by the congregations, that so far have done little or nothing for this cause, the goal they have set before them will be reached in the near future.

In its provision for these needy servants of God, the Church shows her love and gratitude for their faithful service and in turn the recipients, at least for the most part are truly grateful to the Board and the Church for thus providing for their comfort in the twilight of their lives.

Some one has said, "Old age should be the choicest period of a man's existence," and throughout His Word God glorifies it. When the Church properly supports these servants of the Cross she contributes to their happiness and helps to glorify old age.

The writer of these lines, during a ministry of over thirty-six years, has learned by experience that if the matter of Ministerial Relief is intelligently presented to the people there will be a liberal response. He has taken many offerings for this worthy cause and in some instances the response exceeded his expectations and not once did he hear a word of complaint.

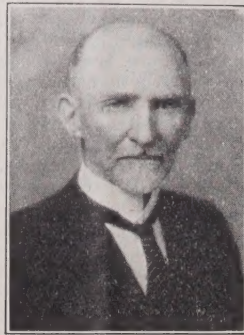
May all the congregations of our beloved Zion catch a broader vision of Christian stewardship and contribute more largely to this phase of Kingdom work and soon there will be occasion for rejoicing, not only by our Board and its annuitants, but by the whole Church.

J. P. H.

THE BIG BROTHER BOARD

The Board of Ministerial Relief of the Reformed Church in the United States is called the "Big Brother Board" and rightfully so—as they have the welfare and comfort of their annuitants at heart. Words of praise and true appreciation are justly deserved, for one cannot express what it means to many aged ministers and widows, under their care, to receive this wonderful help. Many would suffer actual want, yes be destitute, if that quarterly check would not bring cheer and the much needed help. These aged servants of our dear Master were glad and willing to give their best years and strength to the service in our beloved Reformed Church, very often with inadequate pay, and many sacrifices were necessary throughout the years of active work. With deep gratitude they accept the help the Church offers them through her kind and efficient Board, when strength fails and eventide is at hand.

I wish every member of our dear Church might be able to witness the joy and hear the words of thanks to God, when that blessed check arrives. Then there would be more "cheerful givers" to this worthy cause and our esteemed Board would have a great deal less anxiety and fewer worries. I have heard of pastors say that they did



REV. WM. J. BONEKEMPER
Ordained 1877—Age 80

not care to stress that part of our benevolent work, known as Ministerial Relief, in their congregations, as they would never need the help of the Board. It is then no wonder that some congregations never contribute to this good work. Only when every member considers it a privilege to help in this, as in every other worthy cause of our Church work, can our Board carry on. May God open many eyes and hearts!

A Minister's Widow (Aged 76.)

GRATITUDE FOR HELP RECEIVED

Gratitude is the word which comes to my mind for the blessings bestowed upon our aged ministers and widows of the Reformed Church.

Gratitude to God—for it is from Him that our good people conceived the blessed means of relief to these charges of the Church. To God be the praise and the honor and the glory!

Gratitude to the faithful people of our many Reformed congregations who have endeavored to practice the precept of Jas. 1:27, "Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

As good stewards of God's blessing, they have set apart a definite portion of this income so that the Board of Ministerial Relief is able to send that quarterly help to these worthy servants—the ministers and widows of the Church.

To the aged pastor who has served faithfully in the vineyard of his Master, comes this quarterly reminder that God and God's people have not forgotten him in his old days. It seems to breathe the benediction of the Lord: "Well done, thou good and faithful servant."

To the widow who has the rent to meet, the provisions to furnish and the other necessities of life to provide, comes this ray of hope—her quarterly annuity. The Everlasting Arms have been thrown about her and her load has been lifted.

The age of miracles is not past. Marvelous things are being accomplished with the money received by our Big Brother, The Board of Ministerial Relief. Greater and more glorious things will be achieved by our Board for the greater need for Relief Work if every member of the Reformed Church will contribute the sum of 30c needed to provided for those under the care of the Board. A more adequate amount on the quarterly dividend check will smooth out more wrinkles on the part of its recipients and bring increasing joy to these aged servants, making their evening of life one of blessed and eternal peace—yea, that peace that passeth all understanding.

Elizabeth G. Lindaman.

SIMPLE JUSTICE

In giving aid to aged and disabled ministers and to the widows of ministers, the Board of Ministerial Relief is rendering a

good service to the Church. But for the help which comes to them from the Board, many of its annuitants would be in want and distress, not knowing where to look for support.

Most of those who are now the beneficiaries of the Board have given their working years to the Church, and at the end of that service are, with few exceptions, no longer capable of engaging in other occupations. When by reason of age, or disability, a pastor's work ends and his salary ceases, his living expenses continue; he and his family still need food, clothing and shelter.

Church members often fail to realize how much is involved in time and money in the education of a student for the ministry. Most of our ministers today are college graduates, having spent seven years in preparation for their work, with a proportionate loss in earning power during that period. Those who entered the ministry twenty-five years ago also paid at least three-hundred dollars per year for school expenses (about one-half of what it costs now). When a student entered the ministry he usually brought with him an investment, at the lowest estimate of three thousand dollars which was used solely for the benefit of the Church. Prior to the World War the ministers received less in the way of salary than many others received, who had not spent as much in time and money to equip themselves for their work. Out of their small salaries, not a few pastors contributed regularly toward the support of the work and institutions of the Church.

Now, if the Government thinks it just and fair to pension its soldiers, if railroad companies think it proper to pension their retired employees, and if the State owes a pension to its school teachers, then, surely, the Church should not hesitate to provide necessary support for those who have spent their working years in her service.

J. Lucian Roush.

MINISTERS' SALARIES MUST BE SUPPLEMENTED

Relief of aged ministers and their widows is a benevolent work, which should appeal to every one who loves Christ and his fellow men.

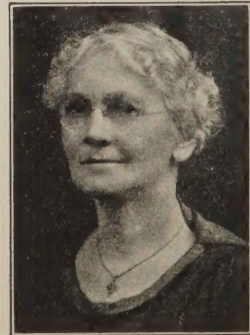
We have many ministers whose salaries are so small that they cannot clothe and educate their children and lay up anything for old age. They have grown old and would not have bread to eat or a roof over their heads, if it were not for the support given by the Board of Ministerial Relief.

On a salary of \$1,000 per year the minister is expected to support a wife and five or six children and lay up something for old age. It cannot be done, and the Church to which they have given their lives in noble service must provide for them in old age.

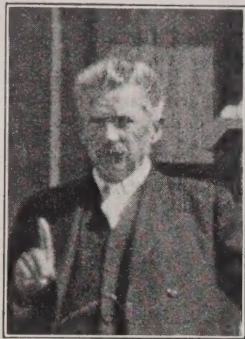
When a minister's wife must take in washing or sewing to support her invalid husband, and after his death toils on to support their orphan children, it is high time



MRS. CHRISTINE HERBERT
Age 81



MRS. MELISSA THOMPSON
Age 80



REV. PAUL SOMMERLATTE
Ordained 1893—Age 77

that the Church should get away from her miserly attitude and come to their help by paying the Apportionment for relief and raising the quota of \$5 per member for the Pension Fund.

Our Saviour said: "The laborer is worthy of his hire." Then He sent out the 70 two by two and said, "You will be provided for; and if any place does not provide for you, it will be more tolerable for Sodom in that day than for that place."

We cannot afford to ignore this opportunity to care for our aged ministers and their widows. Let us arise and take our part of the blessed work.

A. E. D.

WHOSE BUSINESS IS IT?

One of the finest things the Church is doing is the care of its veterans—ministers and widows. The cost of this noble work is estimated and apportioned at 30 cents a member. The Board of Ministerial Relief is charged with the conduct of this noble ministry. But how is that Board to administer this good work without the loyal support of the whole Church? How can this be secured? Whose business is it?

Let us see. If you have read carefully the opening chapters of Acts, you will see that it was something of this very work that caused the apostles and elders of the first Church in Jerusalem to choose and ordain certain ones in the office of deacons. Among these noble men we find Deacon St. Stephen.

Why not put this splendid work in the hands of the deacons in every congregation, and keep it there? Let Deacon St. Stephen, who is honored as the first Christian martyr, inspire every deacon of our Church to see that these veterans of our Church are properly cared for.

Deacons of the Reformed Church, what do you say to this challenge to a noble service?

S. L. W.

A GOD-SEND

Dear Dr. Meminger:

I am receiving aid from the Board of Ministerial Relief, and words cannot express my thankfulness. The amount, however, is less than last year, because either of the unwillingness or the inability of the laity to respond as they should to this call for help. Only those who have been in the ministry, either as a pastor or his wife, know of the small salaries and many demands.

The Christian ministry is the finest of jobs in all the world, but the "laborer is worthy of his hire." As the years pass, in most cases, there is a deep feeling that someone younger should take up the work, even though we have toiled long and faithfully, and reluctant to give up, because even with greater economy and self-denial, we have not been able to lay by enough to support us when our day of usefulness is past. To all such, this "Ministerial Relief" is a perfect God-send, just what the term implies.

Do you, who read, realize that 30 cents

per capita would make a generous pension possible? One congregation long ago made up its quota, several having given annuities, but there are other Churches and individuals, who have not yet responded to this worthy cause. Not long ago I overheard this unkind remark: "I won't give one cent toward this cause. Let preachers save their money, like we do." This was said by someone who did not know the demands made on pastors and their families.

I write from long experience and pray God the day will come soon, when this aid will be proffered, whether we ask for it or not. "Oh! brother man, fold to thy heart thy brother; where pity dwells, the peace of God is there."

A Minister's Widow, P. M. R.

A BLESSING CO-ORDINATE WITH OUR CHURCH HISTORY

Ministerial Relief is the oldest benevolent enterprise of our Reformed Church. Our forefathers were poor and paid very small salaries to their ministers. The Church in Holland therefore established a relief fund to care for our aged ministers and their widows. The first help was given the widow of Rev. Mr. Dorsius, who came over here in 1737 and received a salary of about \$95 per year. The Church helped his widow from 1752 to 1776, in the sum of \$10.29 per year.

One hundred years went by and a minister who served the Church on a salary, that during his lifetime ranged from \$244 to \$500 per year, and who became totally disabled, naturally looked to the Church for help.

The funds of the Church for relief had increased, but so had the number of ministers and widows to be helped. The Ministerial Relief Society and his Classis gave some help; but barely enough to keep the wolf from the door.

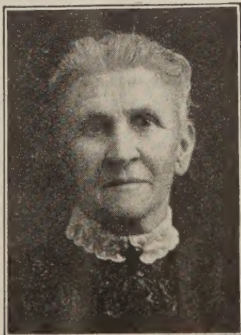
Fifty-four years go by, the Church counts her membership by hundreds of thousands and her wealth by millions. But preachers' salaries are small and nearly 300 ministers and widows must be cared for by the Board of Ministerial Relief. The Board is endeavoring to do this by an Apportionment and by a Sustentation or Pension Fund of \$5 per member, to give a more reasonable compensation to those whose life-work and noble service entitles them to this protection in their declining years.

Our Church will do larger and better things for our aged ministers. The Board has begun this work and will not stop until it is completed. We may modify our plans to meet conditions; but we will not stop until all our aged ministers and their widows have the support which they have a right to expect from the Church to which they have given their lives.

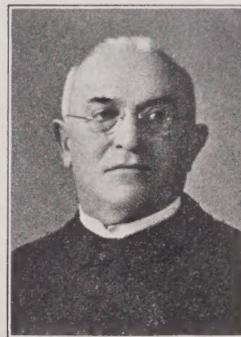
Zwingli A. Yearick, D.D.

A MINISTER'S APPRECIATION

The question may arise in the minds of a number of Church members, do the aged ministers appreciate the work that is done for them, by the Board of Ministerial Re-



MRS. MARY ANN HARTMAN
Age 80



REV. J. H. BUENZLI
Age 64

lief? There can be no doubt about it, for many evidences are given, that the great interest and help given by the Church through the Board, brings to everyone who receives the aid great comfort and joy.

Many expressions are given in print, by letter, and by personal contact, that they are very grateful for the help given them in their declining years. If the membership would read the articles written in our Church papers, there would be far greater awakening on the part of the Church to this important work of the Board.

The various denominations are all united in the Ministerial Relief work, and that is a strong appeal to all Church members to measure up fully and to give annually the per capita amount asked.

Those entering the ministry fifty and sixty years ago had no assurance of any help when they would reach the years of retirement, and laboring on a small salary they went forth in faith, trusting they would not be forsaken in old age.

Some members may even have thought it was counted a great privilege to preach the gospel of Jesus Christ free and be very grateful for the offering of the day. Even now, in some vacant rural Churches, members estimate the value of the sermon preached by the offering given.

It is a real uplift to the soul to read in poetry and phrase in our Church papers of a number of faithful Christians, who pass on their estimate of services given by their aged pastors. They keep their names in living remembrance for their lives consecrated to the Church and its work.

Few have been able to lay up funds enough to keep them comfortable through life. Let all be assured every annuitant is very thankful for the help given.

S. P. Mauger.

A PLEA FOR HELP

I was ordained to the holy ministry June 6, 1872. I supported, to the best of my memory, the Society and the Board of Ministerial Relief during my long active ministry of fifty-four years, both by word and means. Had I done otherwise, my conscience would smite me whenever the much needed check arrives to supply us with our daily wants.

One year I made a special effort to raise a special amount, over and above the Classical Apportionment. I forwarded the result to Rev. S. S. Miller, then treasurer of the Relief Society, and he replied that it was the largest amount received from our Classis. This is not to boast, God forbid, but to state facts. When Classis did not see fit to accept this 15 cents per member, I saw to it that our charge made up the amount.

The Board now asks an increase, 30 cents per member, and any minister who neglects or worse, refuses, to accept the amount, does injustice to himself and wife, if she ever becomes a widow! The Board can only give relief to a superannuated, or sick minister, or his widow, when there is money in the treasury. Where is that money to come from but from the active

ministers? They must provide the money needed to help the 241 annuitants, of whom 81 are ministers and 160 widows. To give relief to all these, it requires about \$70,000 a year. Brethren in the active service, will you cheerfully assist to raise this much needed amount? God bless you, dear brethren. Do your best and God will indeed bless you and the Board of Ministerial Relief. This is my fervent prayer. My wife and I could not do without it. God bless you all.

F. S. L.

THE SUPPORT OF A MINISTER

It ought not to need any more argument than has already been advanced to convince the Church that our Ministerial Relief should have the hearty support of all congregations and individual members. It certainly is a worthy cause, as practically all are ready to admit.

"Thou shalt not muzzle the ox when he treadeth out the corn. Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (I Cor. 9:9-14. R. V.). So the Church is to make provision for meeting the temporal needs of those who labor in the gospel while in active service. But how about the ox when he's through treading out the corn? The ox in the literal sense can be butchered or sold or disposed of in some other way, but an "ox" of a minister must, of course, sometimes manage to exist on for a while after his work is done.

Some there are, 'tis true, who have had such large salaries that they ought to be ashamed to expect the Church to support them in sickness and old age. Even right-minded ministers whose salaries are only small, but who have managed to lay aside enough for a rainy day, occasionally inform the Church that they will not need its support. But the number of such as can do this is small. Very many have hard struggles to make their salaries meet their needs while in active service, and the support the Church gives them in the hour of adversity or declining years is a boon to them

of worth beyond the power of words to express.

A question that often arises in the mind of the writer is, "What would we do without our Ministerial Relief money?" It's hard enough to get along with it, and without it things would indeed look dark for us. And we know that in some respects others are not even as favorably situated as we are.

God help us, as a Church, to give the cause of Ministerial Relief the consideration and support it deserves.

Wm. Grether.

THE CHURCH AND ITS VETERAN MINISTERS

The work of your kind and efficient Board is a blessed one, but those who receive an annuity hardly like to write about it. In my own instance, I feel free to receive it and am devoutly thankful. Its giving is based upon a proper principle and is expressive of gratitude. It will soon be fifty years since I was sent as a missionary to one of our western cities. I borrowed \$200 to get there and establish my home. My salary was \$300. Of this I paid one-half for rent. Provisions, coal and clothing cost at least twice as much as in my home state. There was no margin that I could have saved for a later day. I served other congregations thereafter, was a member of Boards of the Church, and a professor in one of our institutions. I also did some editorial and literary work, but my salary never was high. There were other opportunities, but I decided to work in and for the Cause for which I was ordained. Now the burden of years has come, and the effects of broken health that compelled me to lay down my professorship. Recently I was asked what annuity my school paid me. Though some institutions do pay an annuity to their teachers when they must retire by reason of years or collapse of health, I had to say that I was not so fortunate as to be kept on the roll. So there is no income from that source.

I must depend upon the annuity from your Board, though my children have been and are very kind to me. I do not complain, but am grateful for the efforts of your Board. Others, too, whom I could mention, have labored faithfully, but who, by reason of their sacrifices have become dependent. It is eminently proper that the Church, that has grown in numbers and in wealth and is now profiting from the labors of these self-denying men and their faithful wives, should provide for them in the largest and kindest way. It will be a blessing for the Church.

M. Vitz.

LOVING CHRISTIAN SERVICE

Nothing is more Christian, and thoughtful of service rendered, than the ready help given the servants of the Master, by the Board of Ministerial Relief, when a minister has been shelved by society and left to shift for himself. But few people realize the inestimable value of the assistance rendered the minister's family when he has been cut down early in life, while spending his energies for the establishment of the Kingdom.

Difficult as it is for the minister to get along in his old age, it is a tragic burden for the widow and children of the middle-aged minister, who has been cut off when in the height of his God-aspiring service. Then is it that the annual gift from the Board helps to carry the family over the year's difficulties. I appeal to the membership of our dear Reformed Church to contribute the per capita sum of thirty cents needed to provide for the ministers and widows under the care of our Relief Board.

No one can measure the good accomplished by the Relief Board of the Reformed Church in the United States. Many a weary, troubled soul today is sending up a song of praise to Him whose mercy and love they see expressed in the gifts of the Church, through our Board of Ministerial Relief.

R. E. H.

Does the Reformed Church Need to be Reorganized?

By the REV. H. R. BURKETT

Most emphatically not. Least of all, along the lines laid down in the article entitled "A Plan of Reorganization for the Reformed Church" which appeared in the issue of the "Reformed Church Messenger" for September 3, 1931, an article that emanated from the pen of the President of General Synod.

According to said article, the plan of reorganization contemplates four things: 1. A full time President of the General Synod. 2. A full time President for each of the Synods. 3. The Executive Committee of the General Synod. 4. Classical Presidents.

It requires but a casual reading of the proposed plan to discover that its proponents contemplate the establishment of an aristocracy, i. e., a government by the best, in the Reformed Church by grading the ministers and separating them into two classes: the leaders and the followers, the rulers and the ruled.

Not only does the plan betray the purpose of establishing a government by a relatively small privileged class or order among the ministers of the Reformed Church; but its careful provisions for the election of full time Presidents of the General Synod and for each of the Synods "for a term of six years with the possibility of re-election" are merely the opening wedge for the establishment of a highly centralized form of government whose prototype is to be sought and found in the Roman hierarchy.

The purpose of establishing an aristocracy among the ministers of the Reformed Church is betrayed in the specific

requirements of the proposed plan, that the President of the General Synod and the Presidents of the Synods should be "acknowledged leaders in the Church," while the President of the Classis "should be an outstanding leader in the Classis and could be re-elected from year to year." The assertion of the author of said article that such an arrangement "is far more democratic than anything we have under the old regime" is very far-fetched indeed. The most powerful microscope in existence would fail to find anything democratic in such a form of government, although some numerologist or fortune teller might claim to find it.

The provision for "a term of six years with the possibility of re-election" in the case of the full time Presidents goes far towards laying a solid foundation for the establishment of a hierarchy in the Reformed Church. The writer of these lines was once present at a meeting of Synod in which the merger of two Boards was to be acted upon. The plan of merger provided for the election of certain men, whose names and terms of office were carefully stipulated. One of these men had been in one of the Boards for so long that he seemed to have come to consider himself a permanent fixture in the Board. When the matter came up for action, one of the younger pastors ventured to ask, if it were not more desirable that some other pastor have a chance to serve on the Board in question, following which the Synod was treated to the spectacle of said member of the Board getting up and pleading for re-election on the ground of

his having been in the Board for so many years "and now what will my people think and say, if I come home and have to tell them that Synod did not see fit to re-elect me into the Board?"

In this day when it is more and more being regarded as desirable, that the personnel of our Consistories change frequently, each officer serving but one or two terms and then dropping out of office, on the ground that such a procedure tends to get more men interested in the work of the Church, it would seem that the same arguments could be advanced in favor of shorter periods of service in our Church Boards and of shorter terms of service for the Presidents, together with an annual change in their personnel, so that more ministers might be made to feel that they are not simply parts of a machine, but really have an incentive to labor and be spent in the service of the Lord.

It is declared that the full time Presidents should be "outstanding ministers" and "acknowledged leaders in the Church." The things wherein they are to be "acknowledged leaders" and "outstanding ministers" are enumerated at length; but to one's surprise the list of requirements fails to include the one prime requisite of every good minister of Jesus Christ, namely, that he be "nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Indeed, one searches in vain in the proposed plan for any mention of the word faith. Evidently it is a superfluous detail in the proposed plan.

To say that such faith is presumed is a

poor argument, especially in view of the assertion of the author of said article that "what is not prohibited in the Constitution is allowable." If such reasoning be correct, then the reverse statement of this principle, namely, that what is not commanded in the Constitution is not required, is likewise correct. The history of the Reformed Church offers more than one example of "outstanding ministers" and "acknowledged leaders in the Church" who were, however, not "sound in faith," and consequently caused much dissension and even divisions in the Church.

It is claimed that the proposed plan of reorganization will make for efficiency. Perhaps, but we feel extremely doubtful of it. To ask us to throw away a time-honored and effective system of ecclesiastical polity and to substitute in its place one which has no Scriptural foundation, reminds us of a story that we read in our childhood of a boy who had read and studied *Rubinson Crusoe* to such good effect that he determined to become another *Crusoe*. In the river that ran back of his father's farm was an island, so the boy secretly built a raft, bought a half dollar's worth of cheese and crackers, took the dog and cat, launched the raft, and floated down the river to the island. Once on the island, he broke up the raft and made a little shack for himself, thus effectually cutting off his escape from the island. Fortunately for him, however, search was made for him and he was rescued. We doubt very much, however, if any rescue of the Reformed Church from the evils of the proposed plan of reorganization is possible, if this plan is once adopted.

Furthermore, the proposed plan involves a greatly increased financial burden upon our congregations, as it is the avowed purpose of the proponents of the plan, that the "salary and office and travel expense for these Synodical officials" "would come from the Contingent Fund of the General Synod or of the Synods." With congregations already groaning under the burden of fifty and sixty cents per capita for Contingent purposes, what will it be like if the amount is increased a few hundred per cent per capita for the Contingent Fund of Classis, of Synod and of General Synod, to meet the increased cost of Church Administration? And that does

not include the Apportionments for Missions and Benevolences.

One very real objection to the proposed plan of re-organization which the author of the article failed to include in his list of possible objections to the plan, is that it is contrary to the genius and best traditions of the Reformed Church. The Reformed Church has, with the exception of the Reformed Church in Hungary, always steadfastly opposed anything which savored of episcopacy or centralization of government on the principle expressed by our Lord in Matthew 23:8, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

The present form of government of the Reformed Church is thoroughly Scriptural. If it is not functioning as effectively as some of our Boards would like to have it function, then it is not the fault of the system but of certain cliques in the Church which in turn are made up of representatives of Boards and of institutions and of so-called "outstanding" and "acknowledged leaders in the Church" who bring out and dried plans and projects to Synods and Classes and expect these bodies to function as Yes men. When the friends of the proposed measure have spoken in its favor and perhaps an objection or two has been voiced, then further discussion is cut off, because "time is pressing and we must keep within our own schedule," and the measure is generally carried by a few votes, many of the members of Synod or Classis refraining from voting, because they either do not understand the measure or are not wholeheartedly in favor of it, not having been given an opportunity to participate in its discussion nor given a respectful hearing, to which every member of Classis or Synod is entitled under our present system. And if such is the case now, what would it be like under the proposed system with full time Presidents firmly entrenched in office for terms of six years and exercising an autocratic sway?

The argument of the writer of said article, that full time Presidents of the General Synod and for each of the Synods would not require any change in the Constitution, is on a par with a statement which said writer once made in our hearing at a session of a certain Classis, that "once an Elder, always an Elder." Some reasoning indeed! As well never elect

new Elders and Deacons in our Consistories or, having once elected them, never reelect them. Everyone knows that an Elder (or Deacon) is only an Elder (or Deacon) while he fills the term of office for which he has been elected. As well argue that once the President of the General Synod, always the President of the General Synod, or once the President of the United States, always the President of the United States.

"What is not prohibited in the Constitution is allowable. This is the interpretation of the author of the Constitution." These statements are open to serious questioning. Who is this "author of the Constitution" whose interpretation is to be taken as Law and Gospel? All Constitutions of the Reformed Church have been prepared by committees appointed by the General Synod and under its authority and supervision.

To argue that "what is not prohibited in the Constitution is allowable," is a treading on dangerous ground on the part of the proponent of this argument. According to such reasoning, any crime, however hideous or shocking it might be, which is not expressly prohibited by statute, is allowable. As well argue that prayers for the dead are allowable, because Holy Scripture does not expressly prohibit such prayers, although its plain teaching is, that prayers for the dead are not allowable. On the contrary it needs to be stated most emphatically, that both the letter and spirit of the Constitution are such, that what is not prohibited in the Constitution is **not** allowable.

As to the statement that a union with the Presbyterian Church in the U. S. A., and the United Presbyterian Church "would for us be tantamount to an absorption in the Presbyterian Church, and the Reformed Church would lose its identity," we reply, that the Reformed Church has to all intents and purposes so completely lost its identity already, that there seems but little warrant for its further separate existence as a denomination.

As for the plan of re-organization itself and the arguments advanced in its favor, we are reminded very strongly of a certain poem which begins thus:

"Will you walk into my parlor?" said the spider to the fly,
"Tis the prettiest little parlor that ever you did spy."
St. Marys, Ohio.

NEWS IN BRIEF

"GLORIOUS THINGS OF THEE ARE SPOKEN"

(Memory Hymn for October)

Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken
Formed thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove:
Who can faint, while such a river
Ever flows their thirst assuage;
Grace, which, like the Lord, the Giver,
Never fails from age to age?

Round each habitation hovering,
See the cloud and fire appear
For a glory and a covering,
Showing that the Lord is near:
Thus deriving from their banner
Light by night and shade by day;
Safe they feed upon the manna
Which He gives them when they pray.

Saviour, if of Zion's city

I, through grace, a member am,
Let the world deride or pity,

I will glory in Thy name:
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know.

John Newton, 1779

Franz Joseph Haydn, 1797

SYNODS MEETING IN SEPTEMBER AND OCTOBER, 1931

Synod of the Mid-West—September 21, 1931, Ft. Wayne, Ind. (St. John's).

Synod of the Potomac—October 19, 1931, Huntingdon, Pa. (Abbey).

CHANGE OF ADDRESS

Rev. Robert W. Huckle from Nanticoke, Pa., to 322 South Prospect St., Marion, O.
Rev. Horace R. Lequear from Staunton, Va., to McGaheysville, Va.

Rev. Paul M. Limbert, Ph.D., from Lancaster, Pa., to 90 Morningside Drive, New York, N. Y.

CLASSES MEETING IN SEPTEMBER, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

September 22:

Northeast Ohio, Cleveland, O. Third;
Rev. H. Schmidt, pastor-loci, 862 Eddy Road, Cleveland, Ohio.

September 28:

Clarion, Troutville, Pa., Paradise; Rev. A. H. K. Hoshauer, pastor-loci, Troutville, Pa.
West Susquehanna, Boalsburg, Pa., St. John's; Rev. Howard L. Wink, pastor-loci, Boalsburg, Pa.

September 29:

St. Paul's, Watson Run, Pa., St. John's;
Rev. W. H. Kerschner, pastor-loci, R. D. 4, Meadville, Pa.

The Executive Committee of Allegheny Classis will meet in St. Mark's Church, Pittsburgh, Pa., Monday, Sept. 28, at 1:30 P. M., to dissolve the pastoral relation existing between Rev. F. L. Kerr and Christ's Reformed congregation, Pittsburgh, Pa.

A number of picnics were held by Chapters of the Reformed Churchmen's League in August. It is interesting to note that the program of athletics and sociability contain the old games and activities of folks years ago. There were cakewalks, fishing ponds, stunts and various forms of sociability.

NOTICE: The Boonsboro-Mt. Moriah Charge, which is a consolidation of the Boonsboro and the Mt. Moriah Charges, is vacant. This charge consists of four congregations: Bonosboro, Keedysville, Mt. Moriah and Sharpsburg. The Joint Consistory wishes to secure a pastor as soon as possible. Candidates may address Fred F. Remsburg, Secretary, Sharpsburg, Md.

The article by Rev. Dr. John S. Hollenbach on "The Place and Power of the Church Paper in the Christian Home," which won first prize in the Miller Contest last year, has been published in the "Methodist Protestant Recorder" and excerpts from it were used in an advertising booklet by that journal. The article has also been published in full by the "Religious Telescope."

The 45th annual convention of the Dauphin County S. S. Association is being held Sept. 17 to 19 in the 5th St. M. E. Church, Harrisburg, Pa., Dr. Dorsey N. Miller, pastor. Rev. Frank W. Teske of Fourth Church, Harrisburg, will give a series of devotional addresses at the various sessions, and on Friday evening the address on "Christian Citizenship" will be given by Dr. Paul S. Leinbach, editor of the "Messenger."

A program of exceptional interest has been arranged for the 17th annual convention of W. M. S. of the Synod of the Potomac, in First Church, 13th and Monroe Sts., Washington, D. C., Rev. Dr. J. D. Buhrer, pastor. "The Challenge of Today for the Church," is the general theme of the convention, and the various addresses will be given by Rev. Lee A. Peeler, Dr. Calvin K. Staudt, Mrs. W. G. Seiple, and Dr. Paul S. Leinbach.

Features of the 42nd annual reunion held at Pen Mar this year were the special music furnished by the large choir of Christ Church, Middletown, Md., and the all college hour in charge of Rev. Paul D. Yoder. The address of the day was given by Rev. Roland L. Rupp of Baltimore. Despite the lateness of the harvest and other unfavorable conditions there was a fair attendance at this annual gathering which attracts loyal Reformed Churchmen from four different states as well as the District of Columbia.

A few Classes, because their territory is so extended, have organized group Consistorial conferences. The Every Member Canvass and the work of the Boards will be presented to four such groups of Wyoming Classis from September 22-25 at Milton, Berwick, Plymouth and St. John's, Pa., under the direction of the Classical Missionary and Stewardship chairman, Dr. S. E. Stofflett. These conferences should inspire those present to go back home and prepare intelligently and thoroughly for an Every Member Canvass in their respective Churches, and doubtless they will.

Rev. James E. Wagner, of Harrisburg, Pa., who for the past 9 years has been pastor of the North St. Church of God in that city, has been unanimously chosen pastor of St. Peter's Church, Lancaster, Pa., to succeed Rev. Chas. D. Spotts, now in the Faculty of F. and M. College. Mr. Wagner, who graduated from our Lancaster Theological Seminary with high honors last May, has accepted the call and will be installed after the fall meeting of Lancaster Classis. He will serve as supply pastor, beginning Oct. 1. Mr. Wagner is recognized as a young man of exceptional talent and most pleasing personality.

Many Churches are beginning to prepare for the Every Member Canvass to be held in November and December. Quite a few have appointed Every Member Canvass

FALL CONFERENCES ON CHRISTIAN EDUCATION

Sunbury, Sept. 22 Lansdale, Sept. 29

Eastern Synod's Fifth Annual Conferences on Christian Education will be held in September. For the first time two conferences will be held so as to make the conference program available to as many people as possible.

The First Conference will be held at First Church, Sunbury, Rev. C. W. Walk, pastor (Tuesday, Sept. 22, 9.45 A. M. Day-light Saving Time). The Second Conference will be held at St. John's Church, Lansdale, Rev. A. N. Sayres, pastor (Tuesday, Sept. 29, 9.45 A. M. Standard Time).

The morning theme will have to do with the problems of Young People's work; the main theme of the afternoon will have to do with maintaining the interest of pupils. There will be a handwork exhibit, a library exhibit and a review of recent materials in Religious Education. Ask your Pastor or Superintendent to see a copy of the program.

Directors. Whilst this is as yet a new thing in the Reformed Church, it would be wonderful if every Church would appoint some outstanding layman to direct the local Canvass in his Church. The Episcopal Church has 8,000 laymen who have been trained for Every Member Canvass leadership, and the number is growing annually. In this way there can be a division of labor, a wholesome economic law even for Churches.

Manchester Charge, Md., Rev. John S. Hollenbach, S.T.D., pastor, observed Harvest Home at Manchester, Sept. 6, at 10.30 A. M.; at Lineboro, Sept. 13, at 10 A. M., and Snyderburg, Sept. 20, at 8.30 A. M. The Churches were properly decorated for the occasion and jars of fruit and vegetables were brought for the orphans. Rally Day will be observed Sept. 20 at Manchester with S. S. at 9.30 A. M. and a special program following, and at Lineboro at 1 P. M., with special program following. The Lord's Supper will be commemorated at Manchester, Oct. 4, 10.30 A. M.; Snyderburg, Oct. 4, at 8.30 A. M., and Lineboro, Oct. 11, at 10 A. M.

The first Consistorial conference held in line with the program of the Special Committee on Promotion was held at Telford, Pa., on September 9, Rev. George F. Spotts, pastor. For many years this Church has paid its Apportionment in full with a plus to it. Many questions were raised and much information gained in preparation for the Canvass which will be held early in October. Dr. Darms, who represented the Boards, reports that this Consistorial conference revealed the spiritual and practical mind of the Consistories and greatly intensified their interest and their sense of responsibility.

Arrangements are being made for many Consistorial conferences. Rev. E. Bruce Jacobs, chairman of the Missionary and Stewardship Committee of Ohio Synod, with the help of the Classical Missionary and Stewardship Committees, has organized the entire Synod of Ohio for the presentation of the work of the Boards for the last week in September and the first week in October. Many men recommended by the Boards and approved by the Synodical chairmen will be selected and delegated by the Classical chairman, and the assurance given that the work of all four Boards will be intelligently and exhaustively presented to the Consistories with whom rests the responsibility of linking up the members in the support of the benevolent work of the General Synod.

The work at Marion, Pa., Rev. J. C. Sanders, pastor, has been carried on as usual since our last report some months ago. There were 285 guests at the summer Communion. The pastor's vacation was divided between attendance at the Collegeville Summer Assembly and a visit to his

home county—Union. Harvest Home services will be held at Grindstone Hill Sept. 20 and at Marion a week later. Autumn Communion: Grindstone Hill, Oct. 4; Marion, Oct. 11. Mrs. Elizabeth Miller, one of the charter members of Heidelberg Church, who died last March, bequeathed more than \$4,000 to various benevolences, one-half is given to the Church at Marion; \$500 each to Ursinus and Catawba Colleges and Hoffman Orphanage, and \$400 to Solomon's Church at Grindstone Hill. The Marion Sunday School established a new record of attendance during August.

Nothing has been more enthusiastically accepted and supported in recent time than the project suggested by the Special Committee on Promotion, to visit every Consistory and to present the work of the Boards through picked men representing the Boards. Upwards of 100 men have been selected by the Boards and have been challenged for service. The answers coming into the office breathe a fine spirit of co-operation and strike a happy note in getting down into the heart of the Church, instead of relying on speeches from the rostrum. Busy men in the ministry, who have already given much time to their Boards and to the Church as counsellors, are willing to give some time to this visitation. Up to date only a few brethren have been asked to be relieved because of numerous other activities and duties. This is a fine demonstration of a renewed spirit of co-operation in our Church and a desire to stand by the Boards at this time and throughout the coming years.

The Churchmen's League at Bath, Pa., Dr. Wm. U. Helffrich, pastor, entertained the Junior and Senior choirs in August. These League members make themselves responsible for beautifying the Church lawn. They even "handed a bouquet" in their last issue of "League-O-Grams," their very interesting Chapter paper, to Mr. William Bushpies, chairman of the property committee, for his ability to keep everybody at work and in a good humor. We could give this brother a large contract, for that's just what the world needs now: work and a good mood. Moreover the men of this Chapter made themselves responsible for laying a new pavement with an outlay of almost \$200. It is interesting to note that quite a number of members donated their services. That is a fine spirit which might well be revived in our Churches. Much money could be saved and used for Kingdom purposes, if men would render needed services free.

The 5th anniversary of the pastorate of the Rev. Dr. Atvill Conner of the Jefferson Charge, Md., was observed Sept. 6, when special services were held in both Churches of the charge. Unusually fine audiences were present in the beautifully decorated Churches to engage in worship and hear the message of their pastor. The offerings were very liberal and special efforts previously made resulted in the liquidation of an indebtedness that had been carried over from a former pastorate and the meeting of an obligation to Maryland Classis for the school building at Hoffman Orphanage. On the evening of Sept. 9, the Jefferson congregation gave a most successful reception in the S. S. and social rooms to the pastor and his wife. A number of the members of the Feagaville congregation accepted the invitation extended to them to join in the congratulations to Dr. and Mrs. Conner. Mr. Ira Remsburg, supt. of the S. S., acted as presiding officer during the rendering of a very excellent program. Rev. Chas. D. Schaffer made a pleasing and helpful address, Mr. Austin Rhodes, of Frederick, sang several fine selections and Richard Hargett, of Feagaville, played two selections on the trumpet. Greetings and congratulations were expressed by pastors of the other Churches of the town. A little girl presented to Dr. and Mrs. Conner a large basket of gladiolas and extended congratulations and best wishes of the congregation. Dr. Conner expressed his ap-

preciation of the kindness of his people and their many tokens of love and esteem. He spoke of the hearty co-operation of his members and recounted some of his experiences during his ministry of nearly 40 years which had been spent pleasantly in 4 charges of his native State, Maryland. An hour was spent in the social room, where the committee in charge served fine refreshments.

The 5th union mass meeting of the Reformed Churches of Baltimore was held in Christ Church, Dr. John Love Barnhart, pastor, on Sept. 13, at 8 P. M. The special conference on Evangelism at Grace Church, Sept. 24, will be conducted by Drs. J. M. G. Darms and J. C. Leonard.

In Christ Church, Baltimore, Md., Prof. Wm. Rupp Barnhart, of Hood College, who had just returned from Europe, filled the pulpit Sept. 6. On Sept. 13 Rev. J. G. Grimmer preached the sermon and Dr. John L. Barnhart was installed as pastor of the merged congregations (Christ and Bethany). Harvest Home services are scheduled for Sept. 27.

Prof. and Mrs. Wm. R. Barnhart, of Hood College, Frederick, Md., returned Sept. 4, from a very instructive trip abroad with the Sherwood Eddy Seminar. Prof. Barnhart preached an interesting sermon Sept. 6, in Christ Church, Baltimore, Md., of which his father, Dr. J. L. Barnhart, is pastor. He spoke at some length about Russia, where he spent two weeks.

The 25th anniversary of the pastorate of Rev. Samuel Edmund Moyer, A.M., of the Tohickon Charge, Pa., will be observed Sept. 20. The 26th anniversary of the pastor's licensure and ordination into the Christian ministry on May 25, 1905, and the 15th anniversary for Mrs. A. Raymond Mann, organist in St. Peter's, Tohickon congregation, will also be observed. The anniversary services at Tohickon will be held at 10 A.M., sermon by Rev. J. G. Rupp, D.D., and at South Perkasio at 7.30 P. M., sermon by Rev. Dr. Rupp.

The Harvest Home services in St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, will be held on Sept. 20, at 10.30 A. M. and 7.30 P. M. The S. S. and Church will meet in an united service at 10 A. M., and a special message "The Child Among the Children" will be brought to the children on Sept. 27. In the evening at 7.30, there will be a message for parents, teachers and the youth of the Church. The guest speaker will be Dr. Paul M. Limbert, of New York City.

The Annual Interdenominational Missionary Institute will be held Sept. 28, 29 and 30, at the Arch St. M. E. Church, Broad and Arch Sts., Philadelphia, under the auspices of the Woman's Interdenominational Union and the Philadelphia Federation of Churches. Dr. Charles E. Schaeffer will speak on "God and the Census" on the 29th. Dr. A. V. Casselman is the leader of "Methods in Sunday School or Church School." Pastors are asked to urge the attendance of their people, men and women, at this 6th annual Missionary Institute, and to send representatives from their several organizations.

Sept. 13 was not only Home Coming Day for the congregation and Church School of Trinity Church, Phila., but it was a day of parting from the faithful and beloved pastor, Rev. Purd E. Deitz, and family, who sail Sept. 19 for Scotland, where Mr. Deitz enters the University of Edinburgh for a year of post-graduate study. The congregation granted him a year's leave of absence for additional preparation for greater service in the pastorate of this important Church and during the day many evidences of affection and good-will were given to Mr. and Mrs. Deitz and their two children. During the absence of Pastor Deitz, the pulpit of Trinity Church will be filled by Dr. Paul S. Leinbach, editor of the "Messenger," and the pastoral work and Wednesday evening services will be in charge of Rev. Arthur R. Leeming, former-

ly of Xenia, O. Mr. Leeming and family will reside in the parsonage.

The York Community Training School of Religious Education will open for its 9th year on Sept. 28, at 7.30 P. M., in the York Collegiate Institute, Rev. Edward O. Keen, D.D., dean. The first semester will end Dec. 14, and the 2nd semester will begin Jan. 4, and continue to Mar. 21, 1932. The school is interdenominational and is conducted under the direction of a Board of Administration appointed by the Council of Religious Education of the Inter-Church Federation of York. The aim is to train for Christian leadership. Rev. Edward O. Keen, D.D., dean; Rev. W. Sherman Kerschner, D.D., and Rev. Paul D. Yoder are members of the faculty and Rev. W. Sherman Kerschner, D.D., president; Rev. Dr. Keen and Mr. Harry W. Deitz are members of the Board of Administration.

Salem Church, Campbelltown, Pa., Rev. Carl W. Isenberg, pastor, united with the United Brethren Church of the town in conducting a community D. V. B. S., during the last two weeks in August. There were six denominations represented and the enrollment was 145, which is rather large for a rural community of this size. The school started by a united musicale held in the Reformed Church by the combined musical talent of both Churches. It closed by a program by the School as a demonstration of what was accomplished during the two weeks. Much credit for these united efforts on the part of the two Churches should go to the Rev. James Bingham of the United Brethren Church, who has been the charge since May. Mr. Bingham has shown a fine co-operative spirit. This partially demonstrates what a Seminary training will do. The school had a splendid chore of teachers who were willing to leave their home work and serve their Church.

Rev. H. A. Fesperman, pastor of Christ's Church, Hagerstown, Md., and his family spent their vacation in North Carolina among friends and relatives. On Aug. 2, Mr. Fesperman preached 3 times in Pilgrim Church of the Upper Davidson Charge, continuing the services twice each day through Aug. 5. In the closing service 13 were baptized and confirmed members of the Church. Student Huitt Carpenter of the Theological Seminary at Lancaster has done splendid work in this charge for the past two summers. On Aug. 9, Mr. Fesperman preached morning and evening in the First Presbyterian Church of Greensboro, N. C., and on Aug. 10, in his former Church, First Church of Greensboro, where he was greeted by a large congregation. On the evening of Aug. 30, he preached in the Moravian Church of Leaksville, N. C. The latter part of his vacation was saddened by the death of his father, Boyden A. Fesperman, of Salisbury, N. C.

Amity Church, Meyersdale, Pa., Rev. B. A. Black, pastor, celebrated its 80th anniversary Sept. 10-13, the congregation having been organized by the Rev. Henry Knepper in 1851, and served by faithful and distinguished pastors for almost a century. The present edifice was dedicated in 1885, during the pastorate of Dr. John M. Schick (1881-88). Dr. Wm. Rupp became pastor in 1888 and served until he became Professor of Practical Theology at Lancaster in 1894. Dr. A. E. Truxal, the only living former pastor, served for 27 years, during which time the auditorium was greatly enlarged and remodeled, Amity Hall and the commodious parsonage were erected. Rev. John A. Ditzler was called to his reward after only two years of service, but during his brief pastorate the "Martha Truxal Annex" was erected. Rev. Mr. Black has served for seven years. An extensive program of repairs costing over \$3,000 was carried out two years ago. Eight sons of this loyal congregation have given themselves to the Christian ministry, and two others are now preparing for that sacred office. During Mr. Black's pastorate

211 members have been added. The only living former pastor and three sons of Amity Church spoke at the anniversary services: Dr. A. E. Truxal, Dr. F. A. Rupp, Prof. Jno. C. Werner, Dr. A. S. Glessner.

A Letter to the Editor

REPLYING TO A FRIEND

To the Editor:

I trust that I may be permitted to reply to a letter published in the July 16 issue of the "Messenger", which was written by one of my valued friends.

The article which so aroused my friend was entitled, "Nineteen Thousand Clergymen on War and Peace." He closed his first paragraph of comment with, "The questionnaire was not sent to the clergy of the Roman Catholic Church and to one or two of the stronger Protestant Churches. 19,372 ministers represent less than 20 per cent of the clergymen of the United States." If one had not already read the article by Mr. Kirby Page this would seem to be a little inside information possessed by a select few and coming to you through some unknown channel. But Mr. Page tells us as much and more. He writes, "The Jews, Roman Catholics, Lutherans, Southern Baptists, Southern Methodists" were omitted and the omission made "necessary on grounds of expense and time."

If Mr. Page had purported to write about 100,000 clergymen, some of whom he did not question, there would be some point to your first paragraph. But Mr. Page wrote about the 19,372 who replied. He actually grants what you strive to prove: that the opinion of the 19,372 is not necessarily the opinion of the other clergymen. To quote Mr. Page: "It is likely that the ministers who are most vigorous in their opposition to war replied in larger proportions than did their less interested colleagues. This means that the ministry as a whole is probably less hostile to the war system than these tables (tabulations attached to the article) would seem to indicate."

When my friend writes of this portion of the clergy as those "who in effect proclaim their willingness to see the United States perish rather than participate in its defense," he is using "defense" as a synonym for "war." Sherman did better than that many years ago.

All war is not defensive war. A war of defense assumes that there is another nation which has become the aggressor. But who shall point to the aggressor? When the war clouds are here the sun of truth is so darkened that there is no one clear-sighted enough to say which nation is aggressor and which is defender. No, these men do not say they will "see the United States

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perish rather than participate in its defense." You must establish the proposition that war and defense are synonymous before you can convict them on that count. And that is no easy matter. (Read "Outwary of War" by Charles Clayton Morrison, page 215 ff.)

If you had written prior to January 15, 1929 (when the United States Senate ratified the Kellogg-Briand treaty outlawing war) your statement, "The question of war and peace rests with Congress," could be permitted to stand. But now, "Congress still has the POWER, but it no longer has the RIGHT to declare war." (Quoted from "Christian Century," March 28, 1929.) If Congress should exercise that power, then it would compel our nation to become an international outlaw. Hence the clergy is not "either a potential or actual criminal," as you state, my friend; rather, 10,427 of the 19,372 clergymen refuse to respect a declaration of war which in itself is a violation of the nation's pledged and sacred word "never to resort to war."

You write, "to the mind of the average man he has conveyed the idea that a majority of the clergy are exponents of law violation at individual pleasure." Mr. Page is not writing about the majority of clergymen, but about 19,372 of them. Nor is he writing about "individual pleasure," but about the Christian conscience of the individual. The Christian conscience of the individual clergyman still has some claim to attention, even if General MacArthur has said that when Congress declares war "the laws of the land are not inconsistent with the will of God."

"As a matter of history, religion and patriotism have always gone hand in hand," you write. That may be true, so far as any generalization can be true, but you did not write about history. You wrote to warn us against what you regard as a wrong attitude to take toward an imaginary future war. And when you set forth the proposition that when "Congress voices the will of the majority, its mandates are obligatory upon every citizen of the United States" you are not stating a situation in which religion and patriotism go "hand in hand." You are stating that patriotism takes religion by the hand and drags it along.

Your generalization assumes also that patriotism has only the meaning: a willingness to participate in war. But suppose patriotism were defined as: that desire of a citizen so to live as to help his nation be most serviceable to its brother nations, to the kingdom of God! It is quite possible that such a definition of patriotism may be a part of the Christian conscience of these clergymen. The clergymen, with such a conception of patriotism guiding his individual conscience, refuses to surrender his Christian conscience to the god of nationalism. But he does offer to take the hand of the state into the hand of religion that the state may be guided away from the pathway of sin into "the paths of righteousness for His name's sake."

To label Mr. Page's article as "radical propaganda," is neither to deny the truth contained therein nor to prove the article to be untrue.

"To every clergyman . . . the oath of allegiance to the Flag should be as sacred as the oath administered at the time of ordination," my friend writes in closing. Surely he did not mean this. However much we love the Flag of the United States, an oath to the Flag is different from an oath to God.

Such statements do not affect the validity of Mr. Page's article. The writer has simply written that he does not agree with 19,372 of his fellow-clergymen. And he has expressed the opinion that the majority of clergymen, who were not questioned, think differently from the clergymen who replied to Mr. Page.

Ernest W. Brindle.

Arendtsville, Pa.

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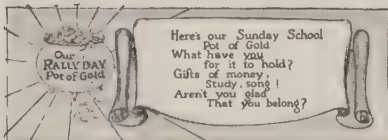
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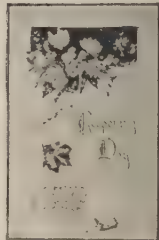
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If you know such a man, we can steer him toward a hard job next Conference.

Michigan Christian Advocate.

REFORMED CHURCH HOME FOR THE AGED

This is our new name. By decree of the Court of Philadelphia the change was made on August 31 from the Berger Memorial Home for the Aged to the above. We ask all of our friends to make note of this and accustom themselves to it as rapidly as possible.

This change in name was made in accordance with the repeated request of both Mr. and Mrs. Berger, the donors of the Home, and with the consent of all other parties concerned. Our new name will the more closely associate us with the denomination in whose interests we were organized and established.

This change in name will not invalidate any wills that are already written in our behalf. The Reformed Church Home for the Aged is the successor of the Berger

ever, the Christian Church has poorly learned. When we speak of the equality of nations, we are immediately asked these two questions: "Would you want your daughter to marry a negro? Would you want a negro to be President of the United States?" 1. No man is responsible to the public as to the color he desires for the husband of his daughter. Why ask? 2. If perchance a colored man, black, red or yellow should serve my country better than a white one as President, by all means let us have the colored man. Christian love and wisdom demand that we refrain from falling into two extremes: 1. We must beware of despising men only because of their color. 2. We must not ask of others to be more intimate with or make greater sacrifices to help people of a different color than we are willing to make ourselves.

Prayer:
Saviour, sprinkle many nations,
Fruitful let Thy sorrows be;
By Thy pains and consolations,
Draw the Gentiles unto Thee:

Of Thy cross the wondrous story,
Be it to the Gentiles told:
Let them see Thee in Thy glory
And Thy mercy manifold. Amen.

Wednesday—The Apostolic Commission
Matthew 28:16-20

After 19 centuries this greatest of missionary commissions has come to mean that a small number of men and women shall go to foreign lands to teach and preach, for the smallest possible salary. We fail to emphasize two little words, **ye** and **all**. **Ye** means that each and every one of us should have as large a part in all evangelization as possible. Our blessings will be in proportion to our efforts and sacrifices. **All** nations does indeed mean negroes, Chinese, Hindus, etc., but it also means your and my children; it means the millions of children in the United States, who receive no religious instruction whatever; it means the mountaineers who can neither read nor write; it means the thousands upon thousands in the slums of our cities who really have no chance to hear the gospel. It does not mean the thousands who have heard and hardened their hearts. Our Churches need "a new approach."

Prayer: Lord, we thank Thee for the faithful few who have gone out into the foreign fields as well as for the many who labor in the hard fields of Thy vineyard in the homeland. Help Thy Church to see her task more largely. Give us a clearer vision of the joy we may bring to those souls which are still benighted. Help Thy people to experience greater joy in ministering to "all the world!" Amen.

Thursday—Turning to the Gentiles
Acts 13:40-52

If we should see a man trying to drown himself, we should certainly try to save his life. However, if we should be able to save ten men from drowning, who are crying to be saved, we should not leave the ten and try to save the one, who does not want to be saved. Salvation was offered to the Jews first; they rejected it. Paul and his helpers turned to the Gentiles, who were crying for help. They received the gospel gladly and thankfully. They glorified God. But the Jews were filled with envy. We still have many people who are like "the dog in the manger," who did not want to eat the hay but would not allow the cow to eat it either. The man who is able to redeem a barren clay knoll is a good farmer, but he is not a good farmer if he allows acres of fertile soil to lie fallow in order to redeem that little clay knoll.

Prayer: Heavenly Father, we thank Thee that Thou art so good to those whom Thou hast favored in a special way. We thank Thee, too, for being so good to the great wide circle of Thy human race. Help Thy children at all times not only to accept Thy gospel, but to be glad and glorify Thee. Amen.

Friday—Perseverance in the Gospel
Acts 14:19-28

Paul preached in Lystra, after healing an impotent man, for which deed of kindness the citizens were going to worship him and Barnabas. How soon was the scene changed when Jews appeared from Antioch and Iconium, who persuaded them to stone Paul. They drew him out of the city and supposed that he was dead; but Paul arose, went back and preached in the same city. This was one of Paul's most heroic deeds. We acknowledge him to be the greatest missionary ideal. We must not forget, however, that he at least has had many noble followers. We of course think of men like Livingstone and Paton. The Reformed Church in the U. S. dare not forget that we have men and women over in China today who suffered persecution and the greatest of hardships, but as soon as the land was open they returned to preach and teach in the cities which had persecuted them.

Prayer: Heavenly Father, we thank Thee for the great outstanding heroes of Thy kingdom; for Apostles and martyrs. We thank Thee for the missionary heroes who have opened the way that we might enter far-off lands to preach Thy gospel. We thank Thee for the heroic missionaries of our own day. Bless and keep them as in the hollow of Thy hand. Amen.

Saturday—The Power of the Gospel
Romans 10:5-15

Paul tells us that there is no difference between Jew and Greek, but whoever calls upon the name of the Lord shall be saved. No one can call upon Him who does not know Him, and no one will be able to know Him unless someone has preached. But who shall preach unless he is sent? He says in conclusion: "How beautiful are the feet of them that preach the gospel of peace." Do we appreciate the service our faithful missionaries render by going out in our behalf, and as our representatives, to carry this little germ of power into "every land and unto every people" which eventually proves itself to be the power of God unto their salvation? The world today is bad indeed, but the power of the gospel is as much greater than sin as it ever was.

Prayer:
How beauteous are the feet; who stand
on Zion's hill,
Who bring salvation on their tongues,
and words of peace reveal.
How charming is their voice, how sweet
the tidings are;
"Zion, behold thy Saviour King; He
reigns and triumphs here." Amen.

Sunday—The Growth of the Kingdom
Matthew 13:31-33

In the parables of the mustard seed and the leaven we have splendid illustrations of two phases of the development of God's Kingdom. They both show small beginnings. The our-day craving to "start big" is contrary to the most sacred laws of God. The mustard seed teaches us that God's Kingdom grows outwardly, slowly, but systematically, according to fixed rules, and eventually becomes large and useful. It becomes a haven of rest and peace in which His children find lodgment. The leaven shows the inner workings of the gospel in its transforming power. The gospel will change things—if not for better it will be for worse. It has been said that leaven always spoils things. Yes, it spoils flour, but if properly taken care of it will turn it into good bread. Even so the leaven of the gospel will change men's hearts and if properly obeyed will make them good children of the Father.

Prayer: Our Father in heaven, we thank Thee for the power of Thy gospel, which is a power unto salvation unto all that believe. Help us to preach and teach this gospel diligently. Make us faithful in so living it that men may read Thy word in our lives. Amen.

Birthday Greetings

By Alliene S. De Chant

Russell doesn't think that his work at Camp Mensch Mill amounts to much, nor does he dream that we campers admire him. But we do. Russell is a few years older than our oldest campers, and has been to college. He might work in other places, each summer, doing easier tasks and earning more money, but he feels with all of us who really care, that he is part of the camp. Russell is the one who goes to bed last and gets up earliest, and the only times I discovered him off duty was when we had five mile "beef-steak" hikes, and even then he wasn't off by himself, for he took the kitchen-folk for a ride in one of our new boats. Russell empties the waste-water buckets and keeps the toilets clean. Every morning he cleans all the lanterns, fills them and trims the wicks, and at twilight he begins to pump up the acetylene lights, hanging two double ones in the barn-floor auditorium, a single one in a tree halfway between the barn and the big stone house, and one in the office, and one in the old mill. When a table is wanted, or an extra cot, "I'll ask Russell," is the answer; and when we give a play, or celebrate Stunt Night, he is pestered almost to distraction! The night we had the Fellowship Banquet, it was Russell who made the microphone the announcer used, nor was it chopped to pieces, afterwards. One day I asked him to mend the picture-frame we used in "Symphony of the Arts" and discovered how interested he is in art. I showed him our treasures—Hofman's Christ, The Lost Sheep, The Sistine Madonna, The Angelus and all the others (some of them gifts from our young people at Leighton, Slatington and Hellertown), and he knew them all. Later, when I offered him miniatures of those pictures, he took them all! On the last night as we wended our way reverently to the campfire for our Candle Ceremony of Consecration, Russell came too, and lingered. And Director Wentzel had a candle for him. So let us share with every camper in giving "Faithful, early and late" greetings to Russell, whose Mensch Mill candle sends its gleams much farther than he dreams.

TRAGEDY IN A NUTSHELL

Mule in a barnyard, lazy and sick. Boy with a pin on the end of a stick. Boy jabbed the mule—mule gave a lurch—(services Monday at the M. E. Church).

Bowling Green Exponent.

Puzzle Box

ANSWERS TO—BEHEAD THE MISSING WORDS, No. 8

1. Breach—reach—each—ach.
2. Toiled—oiled—led—ed.
3. Diced—iced—ed.
4. Orate—rate—ate.
5. Spain—pain—ain.
6. Spouting—pouting—outing.
7. Explain—plain—lain.

DOUBLE-TIED WORD CUBE, No. 21

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x * * * *
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* * * * *

Across:

1. Sometimes buttered and sometimes with hot milk.
2. To happen.
3. Sharp or painful.
4. A precept or brief rule.
5. To regale or to act as host.

Down:

Same as across.

A. M. S.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

FINDING KNOWLEDGE

Text, Proverbs 3:13, "Happy is the man that findeth wisdom, and the man that getteth understanding."

Dr. James Moffatt translates this verse as follows: "Happy is the man who gathers wisdom, the man who gains knowledge."

This sermon is a sequel to last week's discourse on "The Quest for Knowledge." Knowledge is something that must be sought. It does not come of itself. No child is born with knowledge, but with a capacity for knowledge. Both the American Standard Version and Dr. Moffatt's translation use words which show that an effort must be put forth to acquire knowledge. In the former, the words "findeth" and "getteth" are used; while in the latter, the more active words "gathers" and "gains" are employed.

In seeking and finding knowledge the precepts of Jesus as given in the Sermon on the Mount are very appropriate and useful: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

If you will consult the dictionary you will find that there is a difference between wisdom and knowledge. Wisdom includes both knowledge and the capacity to make due use of it. Wisdom implies the knowledge of the best ends and the best means to attain to them. Wisdom is therefore a greater attainment than knowledge.

William Cowper, the two hundredth anniversary of whose birth will be celebrated on the twenty-sixth of the coming November, makes this striking comparison between wisdom and knowledge in one of his poems:

"Knowledge and wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom, in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more."

The biographies of successful men and women reveal the fact that they eagerly sought an education, applied themselves faithfully to their quest for knowledge, and because of earnest perseverance finally succeeded in finding the treasure which they sought.

In my last sermon I quoted some verses which I said made an appropriate Scripture lesson. Our text is the beginning of a paragraph which makes a fitting Scripture lesson for this sermon:

"Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her."

The fountain of knowledge is one at which both rich and poor can drink. Poverty

is not necessarily a barrier to the acquisition of knowledge, but is often an incentive to seek an education. Riches cannot buy brains, but are able to furnish excellent opportunities for the pursuit of knowledge. Some of our poorest boys and girls have become highly educated and have risen to fame and fortune.

One of the outstanding examples of the rise from poverty to a position of great influence and power is that of Abraham Lincoln. Although all the days he spent in school did not make more than one solid year, yet he acquired an education which has astonished the world. By reading all the books he could get hold of, and by mastering the elements of a real education, he acquired such knowledge and wisdom as enabled him to cope with college-bred men. He became one of the best educated men of his time, and his Gettysburg address is still looked upon as a model of English composition.

We recently read about a girl who made her mark in life and found the education

A RICH ESTATE

For living right whet appetite
In every lass and lad;
By walking straight—a manly gait,
That makes all hearts so glad.

No way is right that savors blight,
For man to journey on;
A man should know the way to go
That leads him to the dawn.

A man should yearn to better learn
The better way to keep;
Discerning he should aim to be;
In harvest he shall reap.

A man should pray, yes every day,
To have his way made clear;
Avoiding then the boggy fen
That makes man's life so drear.

A man should aim to make a name,
To blazon well the way;
Revealing light in darkest night,
That danger could portray.

There comes a test to manly breast,
That he must needs decide;
Help guide all folk from evil's yoke
That righteous ways deride.

A man by talk and by his walk
Example good should set;
And thus create a rich estate
For progeny to get.

Harry Troupe Brewer.
Hagerstown, Md.

which she sought. She had "no chance in life," so anyone would have said who met her. She lived in the mountains of West Virginia, sixteen miles from the railroad. She had never traveled on the railroad in her life. She had no money and no education. It would be hard for a city girl to imagine just how plain and rough and hopeless was the lot of this girl in her teens.

But the girl herself had hope. She meant to go to school. The term commenced in September. She had no money for the entrance fee, and no dress fit to travel in, but she had a flock of turkeys. She wrote to the school that she must wait till "her turkeys had grown big enough to sell." That was not until December, and of course the turkeys were sold at far below city prices.

Nevertheless, when the railroad train stopped at the lonely station one December day, it took on a very happy-faced girl as a passenger. She had on a fifty-cent sweater for her winter coat, and her cotton voile dress was more like cheese-cloth than anything else. Her tiny box had the scantiest of wardrobes—but she was going to school! She had taken the

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first step toward a larger life, but she was so successful, that today she is one of those of whom the school is most proud.

This story is duplicated by that of a boy who was even worse off than she. He was a little negro slave boy on a Southern plantation. He had one single garment, a coarse flaxen shirt, which was his only covering. He had never slept in a bed. Who his father was he never knew, nor his own age. He once went as far as the schoolhouse door with his little mistress that "to get into a schoolhouse and study would be about the same as getting into Paradise."

After the emancipation proclamation of Abraham Lincoln, he was a boy of ten or twelve years of age, working in the salt mines of West Virginia, but with an intense longing for an education. A little later he attended night-school. Next we see him on his way to Hampton Institute, a distance of five hundred miles, with scarcely any money to buy clothing or pay his fare; sometimes begging rides, sleeping under the sidewalk or in any shelter he might find, to save his money; reaching Hampton, at last, with just twenty-five cents in his pocket and looking like a worthless tramp.

Later we see him as a student, doing janitor work to help pay his way. Here, for the first time in his life, he ate from a tablecloth, learned the use of napkins, tooth brush and the bath, and also of sheets. The first night he slept under them both, and the next night on top of both. At length, graduating with honor, he became a teacher. He was called back to Hampton Institute to deliver a post-graduate address. He was tendered a reception in Richmond at which two thousand colored people were present, in a hall not far from the place where he had slept under the sidewalk. He was none other than Booker T. Washington, president of Tuskegee Institute, beloved and respected by both white and black.

In view of what these three persons achieved no boy or girl ought to be discouraged, but should seek earnestly the best education possible, confident of success and achievement in the end. The Hon. Richmond P. Hobson once said: "Though less than two per cent of the men of America go through college, yet from this two per cent the nation draws 7,700 of the 10,000 leaders in all walks of life."

FIFTEEN "IF'S"

By the Rev. William Porkess, Rector of
St. Stephen's Church, Wilkinsburg,
Pa., in The Living Church

IF—
I have no fixed plan about the services of the Church, then trivial things and self-seeking will often make me an absentee.
I fail to enter the Church in a worshipful spirit, then God's Presence can never be sensed.

I easily miss my Communion, then I am a poor appraiser of service values.

I take or send my children to the Church School, and do not worship myself, then the observing boys and girls of the parish will quickly "get my number."

I make an attendance at a Bible class the everything of my Sunday recognition of the Church, then my example will lead nowhere in the expression of worship.

I, for some reason or other, teach a class in the Church School, and am not a regular participant in the Church services, then my teaching has lost its significant meaning.

I do not frequently pray for the real interests of the Church, then I am not deeply interested.

I am to pray sincerely and effectively for the Church, then there must be an adjusting of my life to God's Will.

I merely contribute to the Church's whole program a financial left-over—a guess or easy amount—then I never can experience the "joy" of giving, nor tell a convincing story to a single soul, in my family circle or elsewhere.

I fall down on personal prayer and religion in my home, then it is bereft of the main and most beautiful thing—Christian radiance.

I desire less to put religion into my business than to succeed financially, then my influence for progressive good, in my daily work-shop, is doomed.

I make little or nothing of the Bible and the Prayer Book, then I shall be a loser in many of the soul's treasures.

I largely forget the difficulties, the trials, the sorrows, and the needs of others, then I shall be most easily forgotten.

I am stronger for pleasure—whatever kind it may be—than for the definite recognition of God's supremacy, then I am destined to be a spiritual weakling.

I work for the Church on week days—at this or that—and my soul abstains on the Lord's Day from the exercise of regular worship, then it is clearly evident the Church is not working through me.

WHAT IS SUCCESS?

It's doing your job the best you can,
And being just to your fellow-man.
It's figuring how, and learning why,
And looking forward and thinking high,
And dreaming little, and doing much.
It's keeping always in closest touch
With what is finest in word and deed.
It's being clean and playing fair,
It's laughing lightly at Dame Despair;
It's sharing sorrow and work and mirth,
And making better this good old earth;
It's serving and striving through strain
and stress.

It's doing your noblest—that's success.
Anonymous.

Home Education

"The Child's First School is the Family"
—Froebel

TELLING THE TRUTH

By Emma R. Hempsstead

"Mrs. Rose, do you ever have any trouble with Robbie about telling falsehoods? Earl seems possessed to tell what is not true. His father and I are distressed about it."

"Yes, I think most parents have difficulty along that line."

"Please do tell me what you do about it."

"Well, first of all, Mrs. Moore, I try to find the reason for the fault. A child usually has an idea that a lie will benefit him. We need to correct his thinking. Get him to understand that lying is the wrong way of attacking his problems. Show him that it leads into further difficulties. Mere talking about right and wrong will not convince him, but an unheated discussion of his own experiences will help very much, showing him that wrong-doing seldom works out as he plans, and that generally other people suffer, too.

"While he is conscious of the results of attempted deception, remind him that frankness brings a feeling of satisfaction. Robbie's father and I make a good deal out of feeling that you have done right and that happiness it brings for you and for other people. But here again the child must have had the personal experiences. When your boy tells the truth—which if you note carefully you will discover is most of the time—take it as a matter of course. Don't talk about it, but do make him feel your appreciation and your enjoyment of the confidence which he inspires. I tell Robbie that we must have a good day for Daddy's sake as well as for our own. Then when Daddy comes home we shall have only good things to tell him. If Daddy knows that we are good and happy, he will be happy, too. Robbie responds to this readily, for he and Daddy play together every evening. Then they talk, and Robbie tells about his day. They are great chums, and I use that as a lever, with discretion of course, and it helps me out wonderfully with Robbie. I try not to make him afraid of either his father or me. We are playmates together. But the child understands that there are certain rules we expect him to obey, and that if

he fails there is to be an accounting. However, we never intend to ask more of Robbie in truth-telling, or otherwise, than we ourselves practice.

"As I said at first, we try to find out what is back of the lie. Is it a desire for something? Is it fear of punishment? Or is it that he is ashamed to have his elders know that he has done a foolish thing, or one that will discredit him with them? A lie is often told to cover the embarrassment and humiliation which follow upon such a disclosure. I believe this is more often the reason for a lie than fear of punishment. The child, in this case, needs to be dealt with very carefully and helped constantly, for the sensitiveness which dreads exposure to the censure or scorn of publicity is apt to lead the child into other difficulties also. The lie should not be excused on the score of this sensitiveness, but the child should be taught definitely the weakness of that course and helped to build up the courage necessary to resist the temptation to lie."

"The kindergarten has, to my way of thinking, three major values: (1) The establishment of helpful personal and social habits in the pre-school child; (2) The giving of an early understanding of the abilities, limitations, and needs of the individual child; (3) The kindergarten arouses parental interest in the school as nothing else does."—H. T. Hunter, President, Western Carolina Teachers College, Cullowhee, North Carolina.

The little children of your community should be enjoying the privilege of kindergarten training. If they are not receiving it, write for information, advice and literature to the National Kindergarten Association, 8 West Fortieth St., New York.

A White Bird Flying

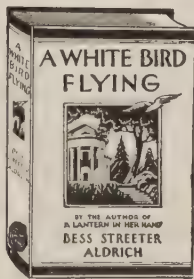
By BESS STREETER ALDRICH

GOOD NEWS

For the hundreds of thousands who love

"A Lantern in Her Hand"

Bess Streeter Aldrich writes another
great story of American life



In her new novel, "A White Bird Flying," Mrs. Aldrich tells with the same inspiring enthusiasm the story of the American woman of today. Laura Deal, granddaughter of Abbie Deal, is an attractive, lovable girl, typical of present-day American womanhood. Reared in the best Deal tradition, educated at one of the great co-educational universities of the Middle West, Laura Deal suddenly finds herself at the cross roads of life, forced to make the most important decision that can confront a young woman.

The richly entertaining story of Laura Deal in every way measures up to its remarkable predecessor and it is easy to predict that "A White Bird Flying" will be the favorite American novel of 1931. Get your copy

now and be among the first to read this fine story which all America soon will be discussing.

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ADDRESS

It's our conviction that the New York man who plays a saxophone under water doesn't play it far enough under water.
Philadelphia Inquirer.

THE TROUBLE WITH THE SERMON

A favorite story of the late John Wanamaker, merchant prince and devoted Churchman, was this:

The minister asked his little girl if she liked his sermon and she said "No."
"Well, what did you like—the first part?"
"Yes."
"Did you like the last part?"
"Yes."
"Well, what part didn't you like?"
"Oh," said she, "there was too much middle."

AN "IF" FOR THE MINISTER'S WIFE
(With Apologies to Rudyard Kipling)

By Dorothy Louise Thomas, in
"Christian Advocate"

If you can listen to your husband's sermon
That sermon which you've heard five
times before,
And never let your mind an instant
wander,
And never wish the preaching of it o'er.

If you can hear your husband's lapse in
grammar,
And find a time to comment on the
same

In such a quiet, unobtrusive manner
He thinks he thought the very things
you name.

If you can dress upon a scanty income
In such a fashion folks will never say,
"I shouldn't think her husband could af-
ford it!"
Or "Positively dowdy, by the way."

If you can make a suit for little Jimmy
Out of some clothes his Daddy had
before,
And hum a little tune the while you do it
And never count the doing it a chore.

If you can entertain the passing speaker
So charmingly that he will never see

The shabby things, the economic make-
shifts
Because of your gay hospitality.

If you can greet the thirteenth morning
caller
With undisturbed and sweet serenity,
Although the dust lies thick upon your
household,
And hunger pangs attack you privily.

If you can always courteously answer
The constantly insistent telephone,
Without a little sputtering of protest,
Without a little quiet, inner moan.

If you can sit when all your head is reeling,
And make a fluffy pair of angel wings
For some sweet infant in a Christmas
pageant,
And keep your mind on lovely, Christian
things.

If you can preach a missionary gospel,
Though husband's socks are out at heel
and toe,
And earnestly and yearningly believe it,
The while you watch the last slim
dollar go.

If you can keep a tender thought of others,
And in the middle of a jumbled day
Find time to give some blithesome note of
comfort
To one who stumbles on his given way.

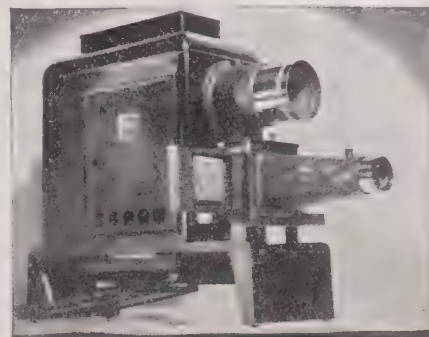
If you can do these things with joy and
gladness,
And keep a sense of humor, if you can,
Why, then, my dear, they'll make your
husband bishop,
PROVIDED . . . he's the right sort of
man.

IT'S A RIOT

You recall the old story of the woman
with ten small children, who climbed
aboard the street car.

"Excuse me, madam," the operator ven-
tured, "but are these yours, or is it a
picnic?"

The woman glared at him.
"Mister," she snapped, "these are all
mine—and it's no picnic."



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Society or in the congregation, have very
little meaning. They are a call to the mem-
bers to come out on that day and to run
up a record attendance. But merely to
get out a good crowd on a certain day does
not get you very far unless you have a
definite objective for which you wish to
rally. When a scattered army "rallies" it
is not simply to go on dress parade, but to
make a great offensive, to unite their forces
for a heroic drive, for a fresh attack on
the enemies. So when a congregation
"rallies", when a Sunday School or a
Young People's Society "rallies" it is for
the purpose of girding themselves for a
great advance in Kingdom work. The
task must be definite, the objective must
be clearly perceived and consciously and
conscientiously assumed. When this is
done then the forces can be mobilized and
the goal reached. Then methods can be
applied and agencies set into operation.
But unless the plans are carefully and defi-
nitely formulated there is much beating of
the air and firing away at random.

What now are some of the features that
should enter into the year's program?

1. **Enriching the spiritual life.** Alto-
gether our spiritual life is too shallow, too
superficial. We do not grasp its signifi-
cance fully enough. The spiritual life is
deepened and developed by an ever clearer
consciousness of God. Our consciousness
of God, in this world saturated by the
spirit of materialism, is in danger of fad-
ing out and our religious life is being
lived on a mere human plane. There can
be no religion, at least no Christian reli-
gion, without God, and therefore the sense
of God must be kept alive in our souls.
That sense of God in us will lead us to
worship, to prayer and praise, to all forms
of good works. We sing and pray not to
become good, but because we are good.
Prayer and praise, morality and ethics,
are the fruit, not the root of the Christian
life. The Reformed Church for the period
from January to June will lay great em-
phasis upon the deepening of the spiritual
life. Our young people want to have a

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Sunday, September 27 being Review
Sunday, no lesson is furnished.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Sept. 27: What Our Society Plans to Do
this Year. Eccl. 9:10; 11:6. (Rally Day)

This is a topic which every Society in
a manner must answer for itself. Every
Society, of course, will plan its work and
work its plan. The fault with so many
Societies is that they have no definite ob-
jective or goal before them. They simply
drift along and snatch up a thing here or
there as occasion may suggest to them.
To be sure there is not much interest or
enthusiasm created by such a course. Soon
the members will come to feel that there
is "nothing doing" and they stay away, or
if they still come it is in the most per-
functory manner. Many a Society had died
for lack of a purpose. It simply could not
justify its existence and thus died from
spiritual exhaustion. Now to avoid all
this it is necessary to build up a program
and then adhere to it as far as possible.

The way to do this is for the officers and
leading members of the Society, perhaps
the chairmen of the various committees, to
come together with the pastor and map
out a schedule of activity for the year.
Much thought and study should be given
to this in advance. Off-hand suggestions
generally do not amount to very much.
They do not carry you very far. The pro-
gram should be sufficiently comprehensive
so as to include the major features of the
work of the entire congregation. It should
be big enough to challenge the co-opera-
tion of wide-awake, earnest and aggres-
sive young people. It should be properly
articulated so that each part will fit into
the other and become cumulative in its
effect. It should gear in with the program
of the congregation so that there may be
no working at cross purposes and no waste
of effort. But it should at all times repre-
sent the young people at work. It must
represent their part in the work of the
Church. It should not supplant, but rather
supplement, the program which the con-
gregation has mapped out for itself. A
wise and wide-awake pastor will know
how to steer this part in the building of
his entire program for the Church.

This meeting has for its sub-title, "Rally
Day." All too frequently Rally Days in the
Sunday School or in the Young People's

part in this program. They want to make their contribution to its realization. This will mean on the part of the young people great, inspiring, soul-searching meetings. Efforts should be put forth to get all the members to come out. The young people should plan to attend the Church services. They should spend more time in private devotion, should read their Bibles more faithfully, should pray more fervently, should commune more frequently, should lead purer, nobler lives and set higher values upon the things of the spirit.

2. **Engaging in soul winning.** A program of Evangelism should find central place in one's plans for the year. With 50,000,000 of people outside of the Church the field of service is almost limitless. Young people are peculiarly adapted for this kind of work. The group instinct is strong among them and they can win other young people to Christ in a way in which older folks cannot. Next January there will be formed in almost every congregation classes of instruction composed principally of young people who will be confirmed at Easter. Young people should seek out those of their acquaintance who should attend such classes. They should report their names to the pastor and co-operate with him in getting them to come. They should be very diligent in soul winning, and make this a major part of their program.

3. **Widening the fellowship.** The Christian life is one of fellowship with other Christians. It is not good for a Christian to be alone. He thrives best in company with others. The fellowship may take on many forms. It may express itself in social gatherings, in pleasure and recreation. It may express itself in literary circles, in musical clubs and dramatic associations. It may reach out into wider fellowships and include meetings with similar organizations in other Societies. But all these fellowships must be an expression of the abundant life of the members and must center around fellowship with Christ and His Church. Care must be exercised that these features do not overshadow the more spiritual phases of the society itself.

4. **Helping others.** There are many people who need the help of others. They are weak, they are poor, they are needy. They are apt to go astray or become indifferent. Thousands fall by the wayside. They must again be set on their feet. They must be strengthened and supported. We are going to face a very hard winter. Millions of people are without employment and without food or clothing or money. To help these unfortunates is a phase of practical Christianity. Ways and means should be provided to relieve the sufferings of our fellowmen. Large plans should be projected whereby folks may be bridged over the crisis that is upon many. Care should be taken that their manhood is not lowered, that their spirit is not crushed, but that they will come out of their afflictions with a stronger faith and firmer hold upon God. There are sick who should be visited, sorrowing ones who should be comforted and desolate ones who should be cheered in their loneliness.

Then there is the great need of helping others with gospel privileges. The Missionary task must not be overlooked in planning for the year's work. Years ago the Young People of the Reformed Church supported a Christian Endeavor Missionary. Why could not this be done now? At this time when the Missionary Boards of the Church are in such dire need why could not the Young People plan to support some of this work? This would serve a double purpose. It would provide religious privileges for those who otherwise must go without them, and at the same time it would develop a Missionary interest and spirit in our young people and thus train them for larger Kingdom work through the program of the whole Church.

It is along these and many other lines that the Young People should plan their

program for this year. They may not be able to accomplish all they set their hands to, but they can do something and in doing it they will find their reward

"I cannot do everything,
But I can do something.
What I can do I ought to do,
And what I ought to do, I will do."

NEWS OF THE WEEK

Mrs. Henry W. Elson

Captain Von Gronau, with a co-pilot and radio operator, terminated Sept. 1 in Chicago his 4,000 mile air journey from Westernland, Germany, by way of Iceland, Greenland, Labrador and Canada. This flight has been regarded by some as the most hazardous in the history of aviation.

The appointment of Owen D. Young, industrial leader and banking expert, as chairman of a committee for the mobilization of relief resources has been announced by Walter S. Gifford, director of the President's organization on unemployment relief, of which the new committee will be a part.

More than 300 delegates from 30 nations assembled at Cambridge, Eng., Sept. 1 at the opening of the eighth international conference of the World Alliance for International Friendship Through the Churches. The Bishop of Ripon presided.

In 1929 there were 134,895 forest fires in the United States, causing estimated direct damage of \$102,055,400.

The present purely dictatorial system of

government in Yugoslavia has been abolished by King Alexander, for a Constitutional form of government. The Parliament will meet Oct. 30 with rights guaranteed in enacting laws. A new Cabinet has been named with members prominent in politics but not leaders of parties.

The Rome-Vatican clash is officially ended and a final settlement of the controversy which broke out last May has been made. The accord published allows clubs to reopen and a settlement has been made of the educational issue.

Under a scholarship inaugurated by the Rev. Father R. H. Sill, headmaster of Kent School, England, a group of English schoolboys have sailed to take up studies in American schools. Leading American schools have followed up Father Sill's idea, educating English boys with a view to promoting good-will and understanding between the two nations.

The annual death rate from appendicitis in the United States at present is estimated at from 18,000 to 20,000, the highest of

NEW BOOKS

THE DIVINE ART

By J. D. Townsend

Here are eleven altogether delightful chapters on music, some of which cover fields quite largely unexplored by the amateur lover of music. The avid reader will lay down the book with added knowledge, greater appreciation and new desire concerning the art divine. Illustrations by Theodore Kerg.

Net, \$1.75, postpaid.

OPEN DOORS IN RELIGIOUS EDUCATION

By John W. Suter, Jr.

Dr. Suter's object here is to induce at least a few people to live closer to the children around them and learn to know them better and to live closer to God and grow daily in their understanding of Him. Then he would like to induce them to set about building between God and those children that connecting bridge which is his name for religious education.

For this purpose a fully fashioned philosophy or a symmetrical plan did not seem to him as suitable as a more informal method. From simple expositions of one essential phase of religion at a time—ways to deeper knowledge, better worship, the creative use of authority, receptivity, a better understanding of the old and new, etc.—he believes that prospective teachers will more easily acquire the outlines of a philosophy of education which they can use than from the complications of any finished system.

Price, \$1.25

YOUTH ON THE MARCH

By Clifton D. Gray

For a long time there has been urgent demand for a book which ministers and teachers might use as a source of suggestion for talks to high school and college students. This book of addresses by President Gray of Bates College will go a long way toward supplying this demand. It presents a series of baccalaureate and chapel addresses, rich in imagery, full of illustrations, and expressing the interests of youth today. The book, in its entirety, is free of that condescension and patronage which mars so many talks to students. It is a human document of chief appeal not because its material is designed for ready use, but rather because it suggests new ways of approaching the student mind with the cardinal ideas of religion and ethics.

Price, \$2.00

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any of the great civilized nations of the globe.

A decrease of 6.6 per cent in the number of illiterate Negroes in the nation in the decade to April 1, 1930, has been shown in a report made public recently by the Census Bureau.

Testimony that farmers of the United States, despite all the forms of governmental aid that they have received, are in a bad situation this year has been given by Dr. L. H. Bean, senior economist of the Department of Agriculture, before the Interstate Commerce Commission.

Franz Schalk, 68, once conductor of the Metropolitan Opera in New York, for 18 years conductor of the Vienna Opera and for 10 years its director, died in Reichenau.

The founding of Los Angeles 150 years ago was re-enacted in a colorful pageant Sept. 4, when history was repeated in old forms of transportation.

President Hoover has accepted an invitation to deliver the principal address on Oct. 19 at the Sesquicentennial Celebration of the Surrender of Cornwallis at Yorktown.

The United States lacked only \$2,000,000 of having \$5,000,000,000 in gold, almost half of the world's total supply, at the close of business on Sept. 2. This is an all-time record.

Austria has completely renounced her customs union protocol with Germany. Germany also renounced that protocol. It was held by the World Court illegal by a vote of 8 to 7.

Edward F. Hutton, chairman of the Board of General Foods Corporation, who maintained a Salvation food depot that served 3,000 meals daily in New York City last winter, has announced that he would give 100,000 boxes of food to the unemployed this winter. Each box will be expected to last an average family about two weeks and will contain 16 items of food.

Protestant, Catholic and Jewish support for the national back-to-school movement as a means of keeping children out of jobs which might be filled by idle men has been received by the President's Organization on Unemployment.

Archduke Leopold Salvator, a noted Hapsburg and father-in-law of Princess Ileana of Rumania, died at Vienna Sept. 4. He was 67.

Reports that Mexico would soon become a member of the League of Nations has been circulated in well-informed circles. Mexico until recently held aloof from the League, as she was not included among the nations that assisted in forming it. At that time (1919) the Carranza regime was still in power in Mexico and had not obtained the formal recognition of most of the great powers.

Major James H. Doolittle crossed the United States from coast to coast Sept. 4 in 11 hours, 16 minutes, and 10 seconds, clipping 1 hour, 8 minutes, and 53 seconds from the record of Captain Frank M. Hawks and winning the premier air derby of the 1931 National Air Races as an incident of his trip.

Sir Hall Caine, who, during his life, was regarded as one of the wealthiest of Great Britain's contemporary writers, left a personal estate of \$1,000,000. This does not include his real estate holdings and the value of his literary products.

The American Church of Paris, the first congregations of which assembled three years after the Battle of Waterloo, in 1818, and whose first building was dedicated in 1857, dedicated its new \$1,000,000 edifice Sept. 6. Arthur Curtiss James, of New York, contributed \$250,000 and John D. Rockefeller, Jr., \$100,000. Many others in the United States and in Paris are also on the contribution list. The pastor is Dr. Joseph William Cochran, formerly of Philadelphia and New York. All creeds are welcome.

Mrs. Alma Parker Harvey, widow of Colonel George Harvey, former Ambassador to Great Britain, died at her home in Peacham, Vt., Sept. 5.

Religious Education

THE Teachers College of Temple University through its Department of Religious Education offers special work, a four-year course leading to the degree of Bachelor of Science in Education, and graduate courses leading to the degrees of Master of Education and Doctor of Education. Catalogues mailed upon request.

For further information apply to Teachers College, Dept. K

TEMPLE UNIVERSITY

Broad Street and Montgomery Avenue
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President Hoover put at 100,000 the number of men who, it is estimated will be directly and indirectly employed on Federal construction work by Jan. 1, in making public Sept. 6 a report on the progress of the government's building program in aid of unemployment.

The Allied Campaigners, comprising seven speakers of the Allied Forces for Prohibition, with Dr. Daniel A. Poling at their head, left New York Sept. 7 to start a coast-to-coast speaking tour which is to take them into 261 cities before the Democratic and Republican conventions next June. They started their campaign at Columbus, Ohio, Sept. 8.

A three months' aerial expedition to the bleak Labrador Coast and inland territory Sept. 7 was completed by Commander Donald B. MacMillan in his plane Viking. Among his accomplishments were the mapping of 1,600 square miles of uncharted country, the aerial exploration of some 50,000 square miles of northern terrain and the establishment of dental clinics in a number of Eskimo communities.

Mrs. Harold M. Sewall, of Bath, Me., mother of Mrs. Walter E. Edge, wife of the United States Ambassador to France, died in the embassy Sept. 7. She was 65 years old.

King George, Queen Mary, the Prince of Wales and other members of the royal family have notified the government that they desire to join in the national effort to balance the budget and, either by reduction from the government's civil list or by grants to the exchequer, to share the sacrifice of the people.

Their morale shattered by the smashing aerial bombardment at Coquimbo, the mutinous sailors who had seized the Chilean fleet and tried to use it to overthrow the government, surrendered their flagship Sept. 7, thereby ending the rebellion.

THE POLITICAL CRISIS IN GREAT BRITAIN

The members of Churches of Britain no less than other citizens were involved in the political crisis which led to the formation of a National Government with Mr. Ramsay MacDonald as Premier. The change

came about suddenly. When the members of Churches were assembled on Sunday, Aug. 23, they still thought that the existing Labor Government might discover a way of balancing the budget. But on the following day it was announced that the government had fallen, and a new National Government, formed for the specific purpose of meeting the financial needs of the hour, was in being. Four of the members are Labor, four Conservative and two Liberals. Though there are few who know what exchange means, and how the danger to sterling has become acute at this time,

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there is a general disposition among British citizens to accept the fact that the peril is very grave, and that the country must be ready to raise £120,000,000 extra revenue in order to balance the budget.

The real difficulty is to decide how much of this is to be raised by cutting down expenditure and how much by increasing taxation. The break in the Government came upon the proposal to reduce the unemployment insurance allowance, known as the "dole", by 10 per cent. The Prime Minister and Mr. Snowden said that this was a painful necessity; most of their colleagues said that the amount needed could be raised otherwise. That controversy was continued in Parliament when it met. The National Government will have against it the strong Trade Unions, and almost the whole of the Labor Party, but they will have with them the whole strength of the other parties.

No one in Britain can doubt the seriousness of the crisis, but it would be a mistake to imagine that any large body of its citizens are opposed to balancing the Budget, or that it is out of the power of Britain to do this. The appeal to the body of the nation to share in the necessary sacrifices will not be in vain.

H. W. Peet.

CHAUTAUQUA AFTERMATH

New opportunities for programmatic enrichment, relatively untouched before, were developed in the course of the 58th assembly of Chautauqua Institution, New York, which began July 2 and closed Aug. 30. The Chautauqua Opera Association and Repertory Theatre from Cleveland, demonstrated their firm establishment in the cultural life of the place. The symphony orchestra, under the able direction of Albert Stoessel and Geo. R. Barerre (flutist) offered 80 concerts during the season, all of the very highest nature. The platform offered such prominent persons as Rear Admiral Byrd, Gen. John F. O'Ryan, Drs. Oscar M. Buck, Edgar J. Fisher, Stanley High, John H. Finley, Geo. E. Vincent, Jas. G. McDonald, Toyohiko Kagawa and others.

Gifts to the Institution this year have shown an increasing tendency toward provision for the permanent future of the place. Three of the four new buildings erected are of permanent brick construction. The Smith Memorial Library, the Hurlburt Memorial and the Congregational House are architectural gems. Out of the Old First Night gift of \$36,455.26 is a notable setting aside of \$11,000 for permanent endowment.

Religious leaders have said many things in Chautauqua this season which preachers throughout the country have wanted to say for some time. Dr. J. Ernest James, Bishop E. D. Mouzon, Hugh Thompson Kerr, Lynn Harold Hough, Shailer Matthews, Morgan Phelps Noyes, C. Wallace Petty, Herbert L. Willet and M. H. Lichliter each acted as chaplain at some time during the season. Less spectacular, perhaps, was the work done by the Religious Work Department in Old and New Testament study under Drs. Willet and Goodspeed in religious education, and practical theology under Drs. Sonquist and Lichliter, in missions by Dr. Buck, as well as by the chaplains in their afternoon lecture periods. Christian ministers and lay readers had plenty to challenge their best thinking, if they attended these offerings from time to time.

The Reformed Church House register showed about the usual number of registrants from various parts of the country as in former years. Some were back for more and some were present for the first time. With the new Library building across the street, the location of the House, as well as its value, is greatly enhanced. It is central and easily found. During the season the following ministers preached at the House: Rev. E. Wilbur Kriebel, Allentown, Pa.; Prof. H. L. Beam, Heidelberg

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College, Tiffin, O.; Rev. D. H. Winter, Basil, O., and Rev. V. H. Ruth, Youngwood, Pa. One thing to be noted is that the Reformed visitors, who come season after season for some period, rejoice in the progress made in the appearance and equipment of the House. The Board of Directors,

under the leadership of Rev. Henry L. Krause, Pittsburgh, Pa., are doing a fine piece of work for the Reformed Churches at large. New members elected to the Board at the annual meeting were Rev. Walter R. Clark, of Turbotville, Pa., and Judge C. A. Weiser, of Wooster, O. Plans were made to beautify the exterior of the House with shrubbery and to equip the House with better water facilities. The only trouble with the House is that it is too small to accommodate all who would rejoice in entertainment there during August. Certainly no finer hostess could be asked for than Mrs. Nora Ebel, of Tiffin, O., who makes a visitor feel at home in short order.

We hope to attend the 59th sessions, opening June 30, 1932. **K.**

CLASSIS OF CALIFORNIA

By Rev. Rufus C. Zartman, M.A., S.T.D., Superintendent of Evangelism

The Portland-Oregon has been our only Classis on the Pacific Coast up to this time. At its meeting last February by unanimous action it was decided that for the best interests of our Churches in the West, the congregations in California should be organized into a Classis. The Synod of the Northwest was overtured to this effect. At its annual meeting this month in Sauk City, Wis., that Synod will no doubt ratify the action of Portland-Oregon Classis and appoint some minister to form the Classis of California.

Our organized missionary work in California began a decade ago, when Rev. Edward F. Evemeyer was commissioned to go out there for this purpose. He, with his most efficient and willing helper, Mrs. Evemeyer, located at San Francisco and began operations as superintendent. Later he removed to Los Angeles and assumed in addition the pastorate of our First Reformed Church in that beautiful, flourishing city which has an area of 450 square miles and a population of 1,233,561. Our Church there is charmingly situated and its equipment is the best and most up-to-date. Nothing is to be desired. The membership numbers 150 and the Sunday School enrollment 175. Both Church and Bible School are thoroughly organized and active. The Church edifice is handsome and appealing in every way, and the Sunday School building is complete and perfect in every appointment. And that all this cost less than \$60,000 seems like a fairy tale or myth. The right man in the right place tells the whole story. First Church, Los Angeles, is made at last—established for all time and of that there is no doubt. Happy they who share in the work and privileges of this fine and strong and growing institution that would bring joy and pride to the heart of any member of a Reformed Church anywhere.

Our Churches in California are distributed from Lodi in the north to Los Angeles in the south. The pioneer missionary work among and for our Reformed people out there was done by our German brethren and in the language of the fatherland; otherwise it could not have been done at all, and because of this fact German has persisted in these scattered congregations. Our Church work in California is done in four languages, namely: English, German, Hungarian and Japanese. In time it will all be English. The Germans are using less and less German. The Japanese will soon be wholly English, for the children hear and learn nothing else in the public schools and they use English in the Church Schools and in conversation. Already some of them can talk English only. Things grow fast and big out there. What a wonderful country it is beyond the Rocky Mountains! Every pastor out there should be very happy and say with the Pennsylvania Dutchman: "Ich bin froh dos Ich bin, und Ich bin froh dos Ich do bin" ("I'm glad that I am, and I'm glad I'm here"). To many I said, "Of course, after you have dug your gold you'll come and live in the East again." The uniform and

decisive reply was, "No, never!" One brother said, "I have lived and toiled out here 40 years without going back East." Tenacity and devotion like that mean success and triumph.

Lodi is a very pretty town of 10,000 souls in the heart of the greatest grape industry in the world. Thousands of acres in the Sacramento Valley are devoted entirely to grape culture on a gigantic scale and of supreme productiveness. All is done by constant irrigation from wells. It was in February when we beheld this great sight. The water was being pumped and distributed all over those vast areas of vineyards. Large grapes—Hamburgs, Tokays, Malagas are raised there—not Concord, Catawbas, Cacos and such like. Every grape vine stands upright and unsupported like a tree—not anchored to a post or arbor; some of these are 25 and 30 years old, and such vineyards sell for \$5,000 and \$10,000 per acre. From an acre or two a farmer makes a livelihood for his family and himself. When Prohibition was predicted the false prophets said: "It will ruin the grape industry in California." Prohibition came and grape culture there has increased and become more lucrative than ever. They want Prohibition to stay. It was also prophesied that Prohibition would ruin the hotel business, that no hotel could be run without a bar. Under Prohibition we have more and better hotels than ever in the history of our country.

In Lodi we have three Reformed Churches: Salem, with its 100 or more members, is ably served by Rev. William P. Thiel, who with his good wife and interesting family, entertained us in their happy home. Emanuel congregation has some more than 100 members and is served by Rev. J. F. Jungeblut. The Third Church is the largest but not listed because it had not joined Classis. It was served by Rev. F. Aigner, who died recently. We visited the good brother in his last illness and feared his recovery was doubtful. Each one of these three congregations in Lodi owns a Church edifice and manse, is free of debt and self-supporting.

Rev. Mr. Thiel took us into Calaveras to see the mammoth redwood trees and Mercer's cave; both are marvels. That forest of giant trees is on an altitude of 5,000 feet above sea level and contains 110 acres. It is about to become a State park and to be purchased for \$300,000—one-half to be paid by the State and the other by the voluntary contributions of citizens. The father of that forest is supposed to date back to the time of Abraham. It is 40 feet in diameter and 450 feet high. Some of the limbs are as thick and long as large forest trees. It is too thick and tall to climb up as a boy would like to do. One such tree 30 feet in diameter has furnished lumber enough for the erection of twenty dwelling houses. Things reach a

long way out there. I saw ten dozen oranges sold for a quarter. I saw an onion whose root was 50 feet long. I did not stay to help to eat it. In Mercer's cave we went down 930 feet. It is electrically illuminated and surely a marvelous natural formation. The skeletons of four Indians in sitting posture were found in this cave. In returning to Lodi we passed a fig orchard of 2,000 acres, and an apricot orchard of 4,000 acres containing a quarter million trees all in glorious bloom on Feb. 27, 1931.

Our Church in Shafter is called Ebenezer; its membership is 140 and is served by Rev. G. J. Zenk, whose earnest pastorate is giving it new strength and growth. (Bro. Zenk has now accepted a call to Lodi.) The Church and parsonage are both excellent and give the congregation a good name and standing in the community. One hundred and twenty-five people came out on a Tuesday evening in our Shafter Church to hear about evangelism. More men were present than women. It was fine. The land in the area of Shafter is perfectly level like a prairie. The farmers there have discovered that potato growing by irrigation is successful and profitable; they can raise 400 bushels to the acre. That is equal to Lehigh and Lebanon Counties in Pennsylvania. Two of Pastor Zenk's sons have and manage a potato ranch near Shafter.

Our Japanese work in the West is flourishing splendidly. It started twenty years ago under the enthusiastic leadership of the Rev. J. Mori. The First Church in San Francisco has a membership of 100 and a Sunday School of 300. The Church edifice and the educational building are both of the best in kind and in the heart of the Japanese settlement. Frisco has 8,000 Japanese and can increase only from within—not by immigration. In a few years this will be an entirely English work. The money which has been invested here by the Home Mission Board and the W. M. S. G. S. is bearing abundant fruit. The pastor, Rev. Sohei Kowta, educated at Heidelberg College and Central Seminary, is eminently qualified for this work and greatly beloved by his people. On March 1 we addressed 206 in this Sunday School and preached to 60 in the Church service.

Rev. Mr. Mori, who was so long and prominently identified with our Japanese work on the coast, resides across the bay in Berkeley and aids in all of our Japanese work in California.

In Los Angeles, where there are 25,000 Japanese, our mission work for these people is organized in two centers; the major and older work is in the city proper where the Japanese are numerous, and is presided over by Rev. K. Namekawa, who was likewise educated at Tiffin and Dayton. He and his faithful helpers are doing a big, interesting and important work. Then at Sawtelle, a suburb, we have another Japa-

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nese Church with Rev. K. Suzuki as pastor. Rev. Mr. Mori is encouraging this interest and considers it promising.

Sunday, Mar. 8, was spent with our Hungarian Sunday School and Church in Los Angeles. Rev. Albert Hady, educated in our schools in Lancaster, is the wide-awake pastor of this Hungarian work, and assisted by his accomplished wife, is making a great success of the mission. It is a happy, joyous work replete with promise. We addressed 45 at the Bible School, preached to 110 in the Church service, and spoke to 26 young people at the evening Christian Endeavor meeting. At the morning service I took my text from the largest Bible in the world; it was made by a layman of that Church—Mr. Louis Waynai. It contains 8,048 pages, weighs 1,094 pounds, measures 8 feet 2 inches and is 43½ by 34 inches thick. It was done with hand-stamping rubber type—letter by letter; it took 8,700 hours. The work began on Dec. 10, 1928, and ended on Dec. 2, 1930. The Bible is mounted on a table made for it by Mr. Waynai. It was exhibited in that Church that day for the first time. My text was John 1:42. Of course, I did not hold the Bible while I preached. I said to Mr. Waynai, "Why did you do it?" He replied, "I wanted to know the Bible better, and I do."

In West Hollywood, Los Angeles, we have Trinity Reformed Church with about 60 members and a Sunday School exceeding 100. The strong, earnest, active pastor is a Mission House product—Rev. F. J. Schmuck, who has succeeded the late lamented Rev. Monroe M. Noacker, whose widow and daughter, Elizabeth, are among the most hearty and consecrated laborers in this field. There is here a neat Church edifice, with good appointments for the Sunday School on the street floor. We had a week of evangelistic services with these people and then they went out two by two in home visitation; one direct result was the adding of 11 members at Easter and 7 on Pentecost. There is here the prospect of sure, steady and substantial growth.

In the foregoing write-up we have named 11 Churches in California. If they will unite, co-operate, evangelize and pray without ceasing, we shall be hearing of good and great things from the Classis of California. O Lord, we wait before Thee now for the needed power, zeal, guidance and victory.

OBITUARY

LAURA AMELIA MERKEL

Laura Amelia Merkel, widow of James W. Merkel and daughter of Sassaman and Amelia Adam, was born in Windsor Twp., Berks Co., Pa., Mar. 9, 1880, and died after a brief illness Aug. 7, 1931. She was a faithful member of Zion's (Windsor Castle) Church, Hamburg, Pa. Her husband preceded her in death nine months and twelve days. Mrs. Merkel had two great interests, one the home and the other the Church. To these two she gave her strength and her love. She was a shining example of a devoted wife and Church member. The Sundays that she missed her Church services were very few. Zion's Church lost a most faithful worker. The funeral services were held in the Church, the pastor, Rev. C. W. Buffington, officiating, assisted by Rev. W. L. Meekstroth, a former pastor. Burial was made in the Church cemetery. Mrs. Merkel's interest in the Church was more fully revealed in her will, in which she bequeathed \$4,000, which shall be used to beautify the beautiful Zion's (Windsor Castle) Church.

C. W. B.

MRS. W. B. CUTSHALL

St. John's congregation, Woodsboro, Md., lost one of its most faithful members and loyal workers in the passing of Mrs. Wil-

liam B. Cutshall on Aug. 17 at her home in Woodsboro. Mrs. Cutshall had been confined to her bed since January with a lingering illness.

Born into and reared in a good Christian home, she was continually interested in her Church and Sunday School work, and being a public school teacher in her early years she influenced many young people toward the Christian life. In St. John's Church Mrs. Cutshall served loyally for many years as the teacher of the Ladies' Bible Class, as vice-president of the Heidelberg Workers' Society, and as an active member of the Woman's Missionary Society. Her interest lay not only in her home and Church, but also in her community. At her death she was the president of the W. C. T. U. and interested in the Parent-Teachers' Association. Sympathetic in her disposition and sound in her judgment, Mrs. Cutshall was the source of advice in many a Church and community project. For many years she was a constant reader of the "Messenger" and other Reformed Church literature, and always was a source of helpful inspiration to the pastors of the charge during her time. Whether in her home, her Church or community, her keen insight and strong character made an impress upon all her associations and activities. Her courageous spirit and sacrificial devotedness will live long in the memory of her family and many friends.

Mrs. Cutshall is survived by her husband, two daughters, Misses Katherine E. and S. Louise Cutshall, a step-daughter, Mrs. Raymond L. Smith, and a step-son, Gail L. Cutshall, both of Woodsboro. Two brothers, Breckenridge Shaw, of Frederick, Md., and Frank Shaw, of New Jersey, and a sister, Miss Nan Shaw, Woodsboro, also survive.

The funeral service was held at the home on Aug. 19, and was conducted by Rev. Charles D. Shaffer, Frederick, Md., in the absence of her pastor. Interment was made at the Mt. Hope Cemetery, Woodsboro.

MISS ALICE LOUISE RINKER

Miss Alice Louise Rinker, of Woodstock, Va., was stricken with paralysis while on the street near her home on Tuesday afternoon, July 18, and passed peacefully to her heavenly reward one hour or two later. Her age was 76 years, 6 months, and 22 days.

Miss Rinker's body was removed to the home of Mr. and Mrs. F. G. McKillip, of Mt. Jackson. Mrs. McKillip is a niece of the deceased. The funeral was held at the McKillip home on Thursday afternoon, the services being in charge of Rev. J. Philip Harner, of Edinburg, assisted by Rev. H. A. Behrens, of Timberville. Her body was laid to rest in the Grace Reformed Cemetery at Rinkerton, where many of her ancestors are buried.

Miss Rinker was the daughter of the late Captain Israel P. Rinker and Mrs. Mary Ann (Lantz) Rinker, and was born and reared at Mt. Pleasant, the large, mansion-like residence of her parents, a few miles north of Mt. Jackson, Va. She was the last of her immediate family.

Early in life she became a member of the Reformed Church near her home and she adorned her profession by a beautiful upright Christian life. For many years her home was in Woodstock, where she was actively identified with St. Paul's Church until her death.

Her life work was teaching and in this she was eminently successful. During her later years many prominent men and women, former pupils of hers, have visited this good woman to pay a loving tribute to her excellent training in their youth. "She is not dead, but sleepeth." The influence of her Christian character will long live to be our inspiration for good to those who associated with her in life. "Blessed are the dead which die in the Lord from henceforth; they rest from their labors; and their works do follow them."

J. P. H.

Jesus and Ourselves

Leslie D. Weatherhead

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- 4 Jesus and Our Influence
- 5 Jesus and Our Conflicting Hungers
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